

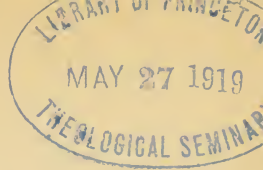
Manual of
Bible
Doctrines.



Division

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MANUAL OF

BIBLE DOCTRINES,

Setting Forth the
General Principles of the Plan of Salvation,
Explaining the
Symbolical Meaning and Practical Use of the Ordina-
nces Instituted by Christ and His Apostles,
And Pointing out Specifically some of the
Restrictions which the New Testament Scriptures
Enjoin upon Believers.

— BY —
✓
DANIEL KAUFFMAN.

"All Scripture is given by inspiration of God, and is profitable
for doctrine, for reproof, for correction, for instruction in righteous-
ness."—2 Tim. 3:16.

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1898.

TO OUR
NOBLE WORKERS
WHO,

IN THEIR RESPECTIVE FIELDS OF LABOR, HAVE NOT
SHUNNED TO DECLARE THE

WHOLE COUNSEL OF GOD,

THIS VOLUME IS
FRATERNALLY INSCRIBED.

PREFACE.

In sending forth this little volume for the instruction and edification of whoever may choose to read it, it is hoped that it will be received in the same spirit in which it is given.

When I started out in the Christian service, I tried to secure a book of this kind, and found, after diligent research, that it was not to be had. Since then I have not ceased to recognize the need of a work setting forth the doctrines taught in the "Book of all books" with which Christians are most vitally concerned. It is with the hope of partially supplying this want, that this little volume appears.

Many readers will look for Bible subjects in which they may be very much interested and fail to find them. To such I would say that we have presented those Bible doctrines only which were considered of greatest importance, dwelling more particularly upon the doctrines peculiar to non-resistant Christians.

I should never have undertaken this work had I not felt that the doctrines herein presented are founded upon the imperishable Rock, and should have the widest possible circulation. What is good for ourselves is good for others. Believing that a Christian life, shaped according to the lines herein

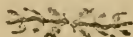
presented, would accomplish the purpose of our creation, and that they are the principles which our Savior came to inculcate into the hearts of His people, we should not fail to proclaim them boldly, and prove our faith by our works.

This work was prepared with the hope that abler writers might, at some future time, prepare a more extensive treatise on the doctrines herein presented.

I desire to acknowledge my indebtedness for valuable aid, to J. H. Hershey, who contributed the greater part of the chapter on Baptism; to J. S. Coffman for the thoughts on the Support of the Ministry and the chapter on Sanctification; to J. F. Funk and A. D. Wenger, who, with the last named contributor, carefully examined the manuscript, and furnished some of the best thoughts found in the volume.

Grateful to our heavenly Father for His sustaining grace while this little volume was being prepared, and trusting that the feeble effort may bear its fruit in the field of Christian labor, this work is submitted for the consideration of whoever may be interested in its contents.

DANIEL KAUFFMAN.



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INTRODUCTION.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
—2 Tim. 3:16.

THE PLAN OF SALVATION.

The plan of salvation implies:

1. A recognition of God as the Creator and Preserver of all things.

2. That man, created perfect and in the image of his Maker, through the transgressions of our first parents, fell.

3. That man, in consequence of this fall, became alienated from God.

4. That God and man became reconciled through the shedding of the blood of our Lord Jesus Christ.

5. That salvation is now offered as a free gift to all them that accept the terms of the Gospel.

Man cannot save himself. It required a sacrifice which he is unable to make to effect a reconciliation between God and man. It is idle for us to think of saving ourselves by good works. After we have done all that we are commanded to do we are still to count ourselves unprofitable servants (Luke 17:10). Salvation is obtained by accepting

the terms of the Gospel when God bestows it upon us as a free gift in consequence of our faith. The terms of the Gospel, or the conditions upon which we may obtain salvation, are so clearly taught in God's word that no sincere seeker of the truth needs to err therein.

GENERAL BIBLE DOCTRINES.

Belief in God means believing in His Son, in the Spirit, and in His word. Acceptance of the truth of God's word makes us obedient followers of our Lord Jesus Christ in all things.

In the work of salvation, there are a number of general Bible doctrines or Gospel principles that primarily affect all believers. Among these may be named repentance, faith, regeneration, conversion, justification, sanctification, etc. When we accept our Savior, God works such a change in us that we will then lead pious, holy lives. We no longer work for the interests of self, but for the glory of God.

ORDINANCES AND RESTRICTIONS.

God, who is infinite in wisdom, knowing the proneness of man to wander away from the truth, has seen fit to throw about him certain restrictions, which, if heeded, will aid in keeping him away from the power of temptation. He has also given a number of ordinances which are designed as symbols or memorials of important Christian principles, which should ever be kept alive within ourselves, and before the eyes of the world.

Every properly enlightened child of God will esteem these ordinances and restrictions as a God-

send, and consider it a privilege to observe them.

The ordinances are as follows:

1. Baptism.

- a. The initiatory rite which inducts into the visible church. (Matt. 28:19).
- b. A symbol of the baptism of the Spirit. (Acts 1:5; 1 Cor. 12:13).
- c. An act of obedience to fulfill all righteousness. (Matt. 3:15).
- d. The answer of a good conscience toward God. (1 Peter 3:21).

2. The Communion.

- a. The symbols of the broken body and the shed blood of Christ. (Luke 22:19, 20; 1 Cor. 11:26).
- b. The fellowship of the members of the body of Christ. (1 Cor. 10:16).

3. Feet-Washing.

The symbol of humility, showing the equality of believers in Christ. (John 13:11-7.)

4. Woman's Prayer-Head-Covering.

The symbol to show the relation between man and woman in the Lord. (1 Cor. 11:1-16.)

5. Salutation of the Holy Kiss.

The symbol of love. (Rom. 16:16; 1 Peter 5:14).

6. Anointing with Oil.

The symbol of grace in the restoration of the sick. (Jas. 5:14, 15).

7. Marriage.

The formula is a symbol of the real marriage. The ordinance is for the maintenance and purity of the human family. (Mark 10:2-12).

The restrictions noticed are as follows:

1. Not to conform to the world. (Rom. 12:2).
2. Not to take the life of our fellow-men, or to use carnal weapons for defense. (Mark 10:19; Matt. 5:44; Eph. 6:11-17; 2 Cor. 10:4).
3. Not to swear oaths. (Matt. 5:33-37; Jas. 5:12).
4. Not to hold membership in secret societies. (John 18:20; Matt. 5:15, 16; 2 Cor. 6:16.)
5. Not to go to law. (Matt. 5:40; 1 Cor. 6:1-8).

Concerning these ordinances and restrictions, we can voice the sentiments of the evangelist John when he says, "His commandments are not grievous." Their use may be brought out by

A Few Illustrations.

1. A mother holds up a bottle before her children and says, "Children, I want to call your attention to what there is in this bottle. We are told that it has an agreeable taste, but it is poison. Now don't you touch this bottle. If you do you may all be poisoned from its effects." If those children are wise, they will feel grateful to their mother for this wholesome advice. Had it not been for this advice, they might have been poisoned. As it is, they know how to be careful.

We proceed to draw the comparison. There are many things in this world which, if indulged in, would be poisonous to the soul. God has graciously

warned us against these things in His word. Instead of feeling that our liberties are taken away from us, or finding fault with a church that insists on heeding these restrictions, let us gratefully accept them, and praise God for having shown us how to keep away from the paths of sin.

2. A man owns a tract of land which he wishes to pasture. He builds a fence around it to keep his stock on the place. The stock does not live from the fence, but from the pasture; yet the fence is just as necessary as the pasture; for, were it not for the fence, the stock might stray away. These ordinances and restrictions serve as a fence to keep us on the green pasture of God's eternal word. They are not essential to salvation. yet they are a necessary part of the Lord's Gospel, and must be faithfully observed. God, in all His ways, has shown His superior wisdom. Let us reverently heed His teachings



CHAPTER I.—THE CREATION.

“In the beginning God created the heaven and the earth.” Gen. 1:1.

“In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him, and without him was not anything made that was made.

In him was life, and the life was the light of men.” Jno. 1:1-4.

IN THE BEGINNING.

Here, in simple language, is recorded the story of the Creation. While men have written volumes and failed, God, through His servants, has written a few words and given us the whole story. While men have taxed their brains, and given profuse and elaborate explanations as to what constitutes God, the inspired writer gives us an idea of His character in one simple sentence, “In the beginning was the Word, and the Word was with God, and the Word was God.”

“In the beginning.” Who can comprehend the expression! Withdraw yourself from the things of time and sense, and go back to the beginning. Imagine, if you can, the great, empty void, in which was to spring forth into existence this glorious Universe of ours, nor time, nor space, nor matter, nor laws of Nature—nothing—absolutely noth-

ing—not even the mass of floating chaos, which has given rise to so much speculation—nothing but God and His Eternal Word to call into existence the things now visible and invisible to the human eye. Here was the beginning.

GLORY OF THE CREATION.

It pleased God, in His own wisdom, to call forth matter, out of which all things were formed. So admirable was His work, that men have not ceased to adore Him and sing His praises.

More than thirty-four centuries ago, David in an exulting mood sang, “The heavens declare the glory of God, and the firmament sheweth his handiwork.” What man who has noticed the starry heavens, and watched the movements of the heavenly bodies, and who has the least worship in his soul, can fail to voice the sentiments thus expressed. Astronomers have gazed for hours, through their mighty telescopes, and watched with rapturous delight the majestic movements of the heavenly bodies, as they were sweeping along in their orbits through the immeasurable regions of space. As the beauties of the starry heavens are open to the view of all mankind, let all the children of men unite with the psalmist in singing, “The heavens declare the glory of God.”

CREATION OF LIGHT, THE EARTH, PLANETS, VEGETATION, AND LOWER ANIMALS.

This Universe was not created without a purpose. God said, “Let there be light,” and there was light. The light was divided from the dark-

ness, the firmament from the earth, the dry land from the waters. God continued to prepare this earth for the habitation of man. The earth brought forth grass and herbs yielding seed. Trees, fishes, fowls of the air, beasts of the field, and all manner of creeping things were called into existence. The sun, moon, and stars were formed to give us light.

MAN.

Now comes the crowning work of God's creation. He had made many wonderful things, but He had not yet created anything that resembled Him in any way, that could worship Him intelligently, or that was worthy to live with Him through eternity. After all things were ready, He said, "Let us make man in our own image, after our likeness, and let him have dominion over the fish of the sea, the fowls of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth on the earth."

Man is a compound being. He has many qualities in common with the lower animals, while in spirit, he has the image of his Maker. His physical structure is similar to that of the lower animals, and, like them, he is subject to pain, sickness, and death. When his animal passions have full sway, he sinks to a level with the lowest brutes. But while he resembles the lower animals in physical structure and carnal passions, he is also endowed with a mind that enables him to rule the world. A mind that has the power, in one single moment, of penetrating the starry heavens, the next, sinking deep down into the bowels of mother earth; at one

moment, interesting itself with the groveling things of time and sense; the next, casting itself heavenward and communing with our Maker. With all, he is the possessor of a soul that refuses to go down into the dust with the tenement of clay that has provided for it a temporary home; but, at the point of dissolution, takes its flight to the great God from whom it came.

Again, let us join with the psalmist in sending this confession to the throne of God: "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works."

If the glory of man is transcendent, his responsibility is wondrously great. Man was placed here in dominion over all the earth. As God's steward, he is to use his stewardship to the glory of his Maker. Increase of power in this life means an increase of responsibility. Should man shirk his duty—should he, instead of using his powers and his possessions to glorify his Maker, selfishly use them to gratify his own carnal desires—the teaching of the word is that he will be forever banished from the presence of God.

THE END OF CREATION.

Thus was man created in the image of his Maker. "Thus the heavens and the earth were finished, and all the host of them. God saw everything that he had made, and behold it was very good." The earth had been prepared for the habitation of man. Our first parents were placed in the Garden of Eden, where all necessary provisions were made for their comfort, and where they had

the blessed privilege of enjoying the companionship of God. It was here in this earthly, blissful paradise, that we find them at the beginning of the second chapter of human life.



CHAPTER II.—THE FALL OF MAN.

“By one man’s disobedience, many were made sinners. Rom. 5:19.

MAN IN PARADISE.

If ever there was a time when human beings had special reasons to feel grateful to their Maker, it was when our first parents were enjoying the richness of God’s grace in the Garden of Eden.

The sunshine of God’s love was resting upon them. They were without spot and without stain; without sorrow and without pain. Everything for which heart could wish was at their disposal. We have reasons to believe that beautiful landscapes, picturesque scenery, fine, silvery streams, a pure atmosphere, the birds of Paradise, and all manner of trees that were beautiful to behold and good for food, were there to cheer their gladdened hearts and supply their natural wants. Free from the plagues of life, there was nothing to vex the soul and make the heart sad. To make their glory perfect, the cheering presence of God was with them. A heaven on earth! How unbounded must have been their joy!

THE DECEPTION.

Among the trees of the garden was the Tree of Life, the fruit of which was to insure perpetual life (Gen. 3:22); and the Tree of the Knowledge of

Good and Evil, of which it was said, "In the day that thou eatest thereof, thou shalt surely die." They might eat of the fruit of all the other kinds of trees; but the fruit of this tree was to remain untouched. Things moved well for a time. But one day the serpent approached Eve and said, "Yea, hath God said, ye shall not eat of every tree of the garden?" Eve replied, "We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." A conversation was all the serpent wanted. He had made a start. He saw that Eve was inclined to listen to his story, and he proceeded with his work of deception. Eve had made a mistake; she was soon to commit a transgression. Her mistake was to listen to his story; her transgression was to believe him. God's word is yea and amen forever, and we should never listen to the idea that there is a possibility of His being mistaken in anything. That would throw away the idea that He is infallible. Here is where the free-thinkers make their mistake. To be a free-thinker one must admit that God's word may be untrue, and the evidence of the Bible must be brought down on a level with that of any other book.

Eve took the free-thinker's stand, and brought condemnation upon herself and the human race. Many persons of to-day, imagining themselves "liberal," allow themselves to be drawn away from the truth of God's word by listening to the wooings of

false doctrine. We should never allow our "liberality" to compromise the truth of God's words.

Notice the subtlety with which the serpent beguiled Eve. He told her a large amount of truth, mixed with just a little falsehood. But this little falsehood disconnected the whole story, and put the stamp of deception upon every word he said. In fact, the serpent's truthful sayings, seasoned with a little untruth, led the woman to do exactly the opposite of what God wanted her to do.

He said, "Ye shall not surely die." Just the little word "not," that is all. Besides, it is true that they were not to die an immediate physical death. "For God doth know that in the day that ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil." Was not this true? Were not their eyes opened? Did they not learn to know good and evil? The main feature of his argument, however, he kept carefully concealed. He did not come for the purpose of enlightening Eve, but to induce her to violate the commands of God. He used the truth to pervert the truth. He came as an angel of light, and brought the miseries of sin upon the human family.

The remaining part of the story is soon told. Eve was deceived, and partook of the forbidden fruit. She gave to Adam and he did eat. Their eyes were opened, just as the serpent had said they would be. But—may God have mercy on their souls—they were opened to the appalling fact that now they must be driven from the face of God, and

suffer the pangs and heartaches of a sinful life! They had fallen from their lofty station. From pure and spotless lambs in the Paradise of God, they had become pilgrims and strangers in an unfriendly and sin-cursed world. Now, lest they "partake of the Tree of Life, and live forever," they were driven from the Garden of Eden, to till the ground from which they had been formed.

THE TREE OF LIFE.

Thus did Adam and Eve die a spiritual death. At the same time physical death set in. They lost their sinless character, and, being driven from the Tree of Life, they could not live forever in their fallen condition. God be praised that this is so; for an immortal life in our present condition would mean an immortality of sinfulness. So God graciously permitted man's corruptible being to go back to the dust whence it came. To save our souls from eternal death, He planted a new Tree of Life—Christ—to which the faithful have access. (Rev. 2:17; 22:2, 14).

Our souls being immortal, they may be quickened with spiritual life by partaking of this Tree of Life, and as God gives us celestial bodies, we shall reign with Him through all eternity.

CONDITION OF FALLEN MAN.

When man fell, the human race became corrupted. Without entering into a discussion of such questions as "fatalism," "natural depravity," etc., etc., we know that Christ is the only perfect being that ever bore the human form; that all humanity

is lost in sin and iniquity, and now can be redeemed, saved by the blood of our Lord Jesus Christ. Knowing this, our hearts go out to God in solemn praises and lasting gratitude for having sent His only begotten Son to redeem us from the curse of a broken law



CHAPTER III.—SIN.

“Whatsoever is not of faith is sin.” Rom. 14: 23.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Rom. 5: 12.

ALL HAVE SINNED.

“Sin is any thought, word, desire, action, or omission of action, contrary to the law of God, or defective when compared with it.”

Sin entered into the world in consequence of the evil designs of Satan, and the transgression of our first parents (Rom. 5:12), and the consequent depravity has been transmitted from generation to generation ever since. Hence, it is not surprising that when persons who are properly taught come to years of accountability, they find themselves lost. “All have sinned and come short of the glory of God.” Rom. 3:23.

NECESSITY OF REGENERATION.

“Ye must be born again” (Jno. 3:7) shows regeneration to be absolutely necessary to a divine life. The Scriptures teach that persons are “born of God” and therefore become “sons of God,” and “partakers of the divine nature” which gave them birth. There can be no other process of regeneration.

Some teach that as obedient children come to the years of accountability they need no new birth. This is certainly unscriptural. In their innocent state they are under the blood of Christ and are not held responsible for their wrongs. But when the ability of the child is sufficient it is convicted by the Spirit of God and led to see its corrupt nature. It will thus be in an unsaved condition if it does not now embrace repentance and receive the new birth. If the child refuses this first call its wrongs become imputed sins. From this time on until it does truly repent it is in a lost condition. God does not intend that anyone should be in an unsaved condition at any time in life, hence the necessity of being regenerated as soon as the child is so prompted by the Spirit of God. Anyone, whether old or young, capable of having godly sorrow needs a new birth. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

An aged Spaniard once sought in vain for a perpetual fountain of youth into which he might dip himself and become young again. The slightest application of the rejuvenating blood of Jesus will cleanse the soul from every stain, make one a new-born heir of heaven, and stamp upon his soul the beauty and blessedness of eternal youth.

ALLUREMENTS OF SIN.

Strange as it may seem, sin attracts the natural man much more than righteousness does. A little investigation will reveal the secret of this. Everything has a tendency to run down hill, or to drift

with the tide. To this, man is no exception. To stem the tide, or ascend the hill, requires courage and exertion. To resist the encroachments of sin means self-denial. It means effort on our part. Reason would have dictated to our first parents that it is much better to listen to the voice of God than to yield to the deceptive allurements of the serpent; but that would have called for a resistance against his persistent persuasions. Their present enjoyment dictated the course they took; the results of their course was another question. Reason would dictate to all men that it is best to obey God in all things; but that means a conflict with self, with the world, and with the devil. The tendency therefore is for man to relax his efforts and allow matters to drift. The gay, giddy, gaudy, glittering, glistening hallucinations of this world allure him into the paths of sin, and deeper and deeper are the fangs of the destroyer of the soul fastened upon his character. He loses sight of the ultimate results, and thinks only of present pleasure.

To illustrate farther: A farmer finds himself in possession of a valuable farm. There are two courses, either of which he may pursue. He may apply himself vigorously to the cultivation of his farm, or he may sit down and live at ease. The latter course is the more congenial to his nature, yet no one doubts that the former would be much the wiser and the more profitable course. It is so in all cases where righteousness and sin are contrasted. No one doubts that a righteous life is much more satisfactory and profitable than a life of

sin; but the fact that sin is so congenial to the natural man, leads the great majority down the stream. While Christians are invigorated by the pure air of God's free grace, and by the exercise of noble faculties; while they are buoyed up by hopes of a bountiful harvest, and the fact that they are engaged in a noble work, sinners recognize these advantages, but prefer to follow the leadings of their sinful lusts. It is easier for them to float down stream than to go against the current. The allurements of sin are such that man will invariably follow them, unless a higher sense of duty calls him to action. Easy-going church members are identical with easy-going sinners. They travel the same road.

RESULTS OF SIN.

1. Destroys the Nobility of Man.

As righteousness calls for the exercise of man's noblest faculties, so sin calls out the most depraved features of his nature. No man can indulge in sins without becoming vitiated by them. As those who accept the Gospel are transformed into the image of Christ, and in their outer life become more and more like their Maker, so sinners become more and more like their master—the devil. The man who at first indulges in what are called “innocent games,” in course of time becomes a confirmed gambler. So with other sinful things. Sin indulged in for a time becomes “tame” unless indulged in to greater excess. There is about sin a progression that brings its victims nearer and nearer the lower re-

gions. Seldom can one long be vitiated by sin without losing respect for self, respect for God, respect for all that is good and pure.

2. Leads to Eternal Punishment.

The Bible says, "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9:17).

There is a tendency among some of our modern theologians to take away some of the horrors from the doom of the lost. It would almost seem as though there are two hells: (1) the one of which Christ spoke (Matt. 25:41); (2) the high-toned hell pictured to us by our modern theologians. It is not our desire to dwell on the dark side of things; but we cannot afford to close our eyes to facts, neither are we justifiable in smoothing them over because they happen to be unpalatable to the tastes of those who are trying to gratify "itching ears." The Bible commands us to "cry aloud and spare not." If, then, there are certain facts which stand against the great majority of mankind, we would consider ourselves guilty of the blood of the unsaved if we fail to warn them of their dangers. That the eternal abode of the lost is a place of most excruciating torture, is evident from the following scriptures:

"And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:42.

"And these shall go away into everlasting punishment." Matt. 25:46.

“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matt. 25:41.

“Where their worm dieth not, and the fire is not quenched.” Mark 9:48. Other quotations might be given in abundance.

It is a terrible thing to contemplate the eternal agonies of the lost; but it is simply the logical end of a sinful life. As heaven, with all its beauty and bliss and holiness, is the fitting end of a righteous, holy life; so hell, with all its horrors, is a fitting end of the career of the wicked.

The righteous man starts on his journey heavenward. He is fed by the spiritual manna from above, feasting upon the eternal word of God, growing in grace and a knowledge of the truth, ascending higher and higher still in the realm of spirituality, until finally, when the fetters of his imperfect tenement of clay are removed by the death of the physical body, his soul springs into the beauty and perfection of heavenly splendor in a world of eternal joy. Likewise, as the sinner proceeds in his downward career, his soul becomes more and more vitiated, he is being more and more transformed into the image of Satan, and when his last opportunities have been wasted, his body crumbles to dust, and his soul goes down in shame and disgrace and remorse to suffer the intensest agonies amid the pangs and torments of an endless hell!

FEARLESS TEACHING NEEDED.

It is true that our hearts should feast upon the beauty of holiness and the joys, both present and

eternal, of a Christian life, rather than to be terrorized by constant thoughts of eternal punishment. It is not true, however, that this phase of divine teaching should be entirely ignored. Thousands of people are being lulled to sleep by preaching that is "pleasing to ears polite," when they ought to be awakened to the solemn fact that in their present condition the promises of the Bible do not apply to them in the least. Somebody is responsible for this neglect of teaching the whole truth. The facts which have just been stated are as distinctly a part of divine revelation as any other part of the Bible. May we stand up fearlessly, and teach the whole word, even if part of it is disagreeable to the carnal mind! What a mighty work could be wrought if all Christendom would awake to actual conditions and along with the blessed promises of God sing this warning to the unsaved:

"Stop, poor sinner, stop and think
Before you farther go:
Will you wait upon the brink
Of everlasting woe?

"On the verge of ruin stop,
Now the friendly warning take—
Stay your footsteps, ere you drop
Into the burning lake.

"Though your heart were made of steel,
Your forehead lined with brass;
God at length will make you feel,
He will not let you pass

"Sinners then in vain will call,
Those who now despise His grace,
'Rocks and mountains on us fall,
And hide us from Thy face.'"

CHAPTER IV.—FAITH.

“Faith is the substance of things hoped for, the evidence of things not seen.” Heb. 11:1.

“Without faith it is impossible to please him.” Heb. 11:6.

WHAT FAITH IS.

The first of these quotations tells us what faith is; the second gives us an idea of its importance. Many people imagine themselves the possessors of a living faith when in reality they are deceiving themselves. They have faith in something; but not in the inspiration of the Bible, or the gospel plan of salvation. To illustrate: A person refuses to believe anything that he can not comprehend. He believes in God, for the very existence of the Universe proves the existence of a Creator. He calls himself a Christian, for he sees in the personality of Jesus a man of remarkable genius and intelligence. He avows his belief in the Bible, for he imagines it the most wonderful of all books. He may belong to a church, for he can not fail to see in it an organization that is a power for good.

Here his religion ends. He believes the things which have just been enumerated, for his mind can comprehend them. They present themselves with such force and logic that he is at once impressed with them as truth. Further than this he can not

BIBLE DOCTRINES.

go. He rejects the story of Jonah because he can not comprehend how a human being could be swallowed and preserved alive three days in the body of a fish. He rejects the story of Lazarus; for, in his estimation, it is impossible to restore one to life after having been dead four days. He doubts the divinity of Christ and the fact of direct revelation of God to man; because he can not comprehend the natural laws by which the truth of these propositions can be demonstrated.

Is this man possessed with Christian faith? Not if the Bible is true; for faith, we are told, is "the evidence of things not seen." This man refuses to believe anything which his natural senses can not grasp; therefore, "the evidence of things not seen" is entirely cast aside. Here is the fatal error of our modern "higher criticism." Among our "higher critics" the element of faith is ignored, and their theology reduced to a system of rationalism, and that based upon and judged by imperfect man.

There is a kind of faith which believes in the existence of God, accepts the historical statements of the Bible as truth, confesses that Christ was born into the world, died, rose again, and ascended into heaven, and yet is far from being a genuine, saving faith. Every one needs such a historical faith to begin with. It is a step in the right direction to believe the facts of the Bible without being able to reason them out according to human understanding. Many have taken this step, then trusted in their own good works and their self-righteousness, deceiving themselves with the idea that their faith

is sufficient because that which they have is true as far as facts are concerned. A historical faith, though true, is not saving faith. This is the kind of faith in which such vast numbers of persons trust while they are standing out of covenant relation with Christ, and are not even professing to keep His commandments. This is not the kind of "faith that worketh by love."

True evangelical faith consists in taking the word of God as it stands, and accepting it as a whole. We know that a thing is true, because it is in the Bible. We may not be able to comprehend all things; but our theology is made perfect in faith, in that it gives us "the evidence of things not seen," and makes us perfect in Christ Jesus.

A LESSON FROM CHILDHOOD.

A little child receives instruction from its parent. Its mind cannot comprehend why the instruction is given, or what is to be gained therefrom; but it believes and obeys it all, for it was father or mother that gave the instruction, and, in its estimation, whatever they say is all right.

We sustain the same relation toward our heavenly Parent. Our feeble minds are not always able to comprehend all the instructions found in His Holy Book, but if we have the same faith in Him that a little child has in its natural parent, we know that in all things He is infallible, and that He has ordered all things for the best.

As a child loses faith in its parent, only when it sees unmistakable evidence, on the part of the parent, of wrong-doing, so we lose faith in our

heavenly Parent, only when we doubt His infallibility. To deny that all of God's word is truth, whether we can see through it or not, is to deny God himself.

THE SECRET OF PERFECT FAITH

is to assign to both God and man their appropriate importance. Recognizing the true relations between God and man, our faith can not fail to be unbounded.

It requires little argument to prove that man, compared with God, is very small. How often do we find ourselves firmly set in certain opinions, only to find that we were mistaken. Where is the man who has given all his time to one single branch of learning; has made it a lifetime study, and who, at the close of his career, has not admitted that he made but the barest beginning in his chosen field of thought? The wisest men that this world has ever produced have uniformly acknowledged that their knowledge is insignificant when compared with what there is to be learned. When we reflect upon how much there is in God's creation which human intelligence can never hope to fathom, and add to this the fact that we know absolutely nothing of the habitations of the holy angels save what God has chosen to reveal, we can understand why it was that the wisest of all human beings passed his judgment upon human efforts by saying, "All is vanity."

Contrast with this limited sphere in which man moves, the infinite wisdom, and power, and dominion of God! Behold Him as He calls all matter into existence! Hear Him as He speaks those simple

but sublime words, "Let there be light!" See Him as He sits upon His throne in the heavens guiding the destiny of a boundless universe, His all-penetrating eye witnessing the innermost thoughts and intents of every human heart! How vain it is for human beings, though intellectual giants compared with their fellow-creatures, to swell with pride and boast of their greatness, merely because, by the grace of God, they have been permitted to look upon a little more of God's creation than other persons have! How foolish it is for them to set up their feeble intelligences and by them judge the universe. Who, in the light of this wonderful contrast, would not be willing to prostrate himself at the feet of Jesus and reverently say "Thy will be done!"

Such is true Christian faith. In God we have a Being whom we can trust. In all His work He has proved His perfect wisdom, power, love, compassion, and all the attributes of an infinite Being. Many of His works are unknown to us, not because they are absurdities, or impossibilities, but because of our lack of wisdom.

WILL BEAR THE TEST.

We have nothing to fear, therefore, in placing ourselves at the foot of the cross, and leaving our fate in the hands of Him who has promised never to leave us, nor forsake us. No need of doubt. No need of worry for fear that the truth of God's word will not bear the light of scientific research. No need of being perplexed because we can not comprehend in all respects the ways of God. As we grow in grace and a knowledge of the truth, we

gradually enter into the mysteries of divine truth. God's word and His works harmonize in every respect. So infallible has He proven Himself to be, that we trust His word under all circumstances. When His word conflicts with human opinion, we know that human opinion is wrong.

A LIVING FAITH ESSENTIAL TO CHRISTIAN LIFE.

“Without faith it is impossible to please him.” The Apostle here expressed a simple but important truth. The farmer would never plant a grain of corn if he had no faith that there would be a harvest. His faith in this particular may be weak; but he must have a little faith, or he would not move. The merchant would never start in business, were it not for the hope of profit. In fact, no voluntary act of any kind would ever be performed without faith in our ability to perform it.

This fact is as true in religion as in anything else. To believe is the first essential. We must have a living faith in a living Redeemer, or our profession is vain. We must believe in God, believe in His word, and that His word is truth. If we fail to believe this, we will certainly not come to the throne of grace. It is not impossible for us to join the church without faith in God; for our faith in the good-will of our fellow-beings, or that joining the church would hide some evil deeds of ours, or that church-fellowship would be a financial advantage to us, might be sufficient to induce us to take this step; but it is faith in God alone that brings us to the foot of the cross, and makes us followers of our Lord Jesus Christ.

FAITH AND WORKS.

A living faith will not only bring from us a lip-profession, but also a heart-confession. We are always drawn toward the object in which we have faith. Thus when a person has faith in the power of the world to furnish real profit and enjoyment, he invariably becomes worldly minded. No matter what form his worldliness may assume—avarice, pride, giddiness, profanity, love of display—the form denotes the phase of worldliness in which he has faith. This accounts for the fact that many persons are zealous church workers and at the same time are worldly minded. They have faith that to belong to a church entitles them to some hope of immortal glory, and that, by working hard along certain lines, God will overlook their inconsistencies; at the same time their faith in worldly things draws them to the world. The result is worldly-minded church members. For the same reason faith in God brings about a godly life. They that have faith in God delight in His word. They love to read of His works. They spend much time in meditation and prayer. They are grieved when they see that God's will is trampled under foot of man, and are always found fighting the hosts of sin. James proposed to show his faith by his works. Nothing is more natural. No man can have faith in God and at the same time lead a faithless life. If church members who wilfully violate many of God's plain commands, and yet vehemently affirm that they are justified by faith, regardless of their works, could, for a time, forget

that they are seen of men, and turn their attentions to the relations between them and their God, what a wonderful change would be noticed in their works! "Actions speak louder than words." After all, our works are an evidence of our justification; not for the works' sake, but because a faithful heart is productive of good works, while a faithless heart brings forth evil fruit. A tree lives by its foliage as well as by its sap.

FAITH A MATTER OF GROWTH.

While it is true that faith is the first essential to a Christian life, it is equally true that our faith becomes strengthened as we grow in Christian experience. Peter's faith was stronger when he confronted the rulers than when he trembled before the maiden and said, "I know Him not." He had now had several remarkable religious experiences—notably that on the day of Pentecost—which confirmed him in his earlier belief. The remarkable examples of faith left us by Abraham, Lot, the Apostles, and later reformers, occurred after they had spent years in the Christian work, and had become thoroughly rooted and grounded in the holy faith.

The lesson we draw from this is a consolation to younger Christians. When, at times, they are on the verge of giving up their religion for want of faith, they know from the experience of them that are older and have gone before that with each new trial and each new experience they become stronger in the faith and in Christian grace. Thus they stand at the bottom of the ladder of faith, and

as each new experience confirms them in the knowledge that they have builded upon the Rock, they ascend the ladder round by round.

“Hope on, hope on, go bravely forth
Through trial and temptation,
Directed by the word of truth,
So full of consolation;
There is a calm for every storm,
A joy for every sorrow,
A night from which the soul shall wake
To hail an endless morrow.”



CHAPTER V.—REPENTANCE.

“And the times of this ignorance God winked at, but now commandeth all men everywhere to repent.” Acts 17:30.

WHAT REPENTANCE IS.

“Repentance is the relinquishment of any practice from the conviction that it has offended God.” It is a necessary part of the conversion. When sinners come to God they first hear, then believe, then repent. This, in connection with the work of God’s grace upon the heart, is called conversion. The quickening of our souls with new life when conversion takes place, is called regeneration.

NECESSITY FOR REPENTANCE.

The Bible, in many places, teaches the necessity of repentance. “Repent: for the kingdom of heaven is at hand” was the beginning of the preaching of John the Baptist and of Christ. When, on the day of Pentecost, the people were convicted by the power of God, and asked what they should do, Peter answered by telling them to repent. Christ tells the Galileans (Luke 18:3) that unless they repent they shall perish. What else is there for sinners to do but to repent? They cannot be saved in their sins, and unless they repent of their sins how can they get rid of them? Believe, repent, accept God’s proffered mercy—this is man’s part of

the work that reconciles him to his God. One sin, unrepented of, may shut us out of the eternal kingdom.

SORROW DOES NOT CONSTITUTE REPENTANCE.

Sorrow is not repentance, although it may be a necessary adjunct of it, and cannot be easily separated from it. The young man that came to Christ and asked what good thing he should do to inherit eternal life, when commanded to sell what he had and give to the poor, went away with a sorrowful heart; but we have no evidence that he ever repented. Many a sinner has wept bitterly in consequence of a deep conviction for sin, but absolutely refused, at the time, to give his heart to God. Sorrow may or may not be an evidence of repentance; but in itself it is not repentance. "Godly sorrow worketh repentance."

SORROW A NECESSARY ADJUNCT OF REPENTANCE.

As conversion is something more than a mere change of mind, so repentance is more than a mere ceasing from sin. We may cease from wrong-doing for policy's sake. Confirmed criminals, when in danger of arrest, sometimes cease from their wrong-doing for months at a time; yet the fact that their minds are still bent on crime, proves the absence of repentance. Persons who have connected themselves with the church, but whose desires run out to the world and worldly things, have never truly repented, and are therefore not converted. Self-satisfied church members who wilfully continue in their sins, and bring a bundle of them to their

God at the close of each day and say, "Lord, forgive my sins," might as well save their breath. This is not repentance. It is cold formality which God cannot recognize. Repentance implies more than this.

WHAT REPENTANCE DOES.

We cannot present the subject of repentance any more clearly than by relating an incident which is said to have happened in one of our western cities a number of years ago. Two brothers had fallen into the disreputable habit of taking strong drink. One night, during one of their drunken carousals, one of the brothers fired a load of buckshot into the other one and killed him. No sooner had it dawned upon him that he had committed a heinous crime, than his drunken spell left him, and he was filled with the wildest grief. He would have given ten thousand worlds, were they his to give, to restore life to his brother and blot out the crime. But the deed was done, and neither cries nor lamentations nor good resolutions nor anything that he could do could change it. So he contented himself in doing what he could under the circumstances. He gave his brother a decent burial, and deeply mourned his untimely and tragic death. He left off his evil ways, and became an earnest Christian.

This was true repentance. The knowledge that he had committed a grievous crime, brought sorrow to his heart. He was deeply convicted for his sins, and changed his course of life.

Our sins are not all of this nature, but the work of repentance is the same. It carries with it a sorrowful heart, a burdened soul, an anxious spirit, a desire to rectify the wrongs we have committed, and a determination to leave off our evil ways.

A sinner is brought to a point where he realizes that he is lost. He sees the goodness and love of God, and realizes how ungrateful and shameful his own life has been. Whether his sins have been profanity, filthy habits, stealing, pride, dishonesty, drunkenness, licentiousness, murder, or any other crime, he sees that he is guilty before God. His soul is filled with remorse. He begs for mercy. He leaves off his evil ways. He seeks for light. Finding it, he does the best he can. This is repentance, pure and simple. Repentance is not conversion, but it is so closely allied with it, that conversion follows as a result. "The goodness of God leadeth to repentance."

What more does repentance do? No person has ever sincerely repented without making his wrongs right as far as possible. If, before, he tried to keep sinners away from the fold of Christ, he now tries to undo his mischief by urging them to give up their sinful ways. In whatever way he has sinned against God, he comes in deep contrition before Him, and implores forgiveness. If in any way he has wronged his fellow-man, he will make it right if it lies within his power to do so. This he does, not because civil or divine laws or public opinion drives him to it; but because his wrong-doing grieves him, and he has a desire to

make things right. Repentance bears its fruits. The absence of these fruits suggests the absence of repentance.

WHO NEEDS REPENTANCE?

1. The sinner needs repentance. Without holiness no man shall see the Lord (Heb. 12:14). No sinner need ever expect to become holy without repentance.

2. The Christian needs repentance. Not, like the sinner, who needs to repent for having lived wantonly in sin, but as a fallible being, he is conscious of an endless number of deeds that he should not have done, and many things that should have been done which were left undone. As these shortcomings come up before him, he naturally feels a remorse in proportion to the magnitude of the deeds. It is like injuring a friend. Though he was ignorant of the fact when the injury was inflicted, he is none the less sorry when he finds it out. Not only that, but he is very careful not to repeat the same thing. It is this continual watchfulness, continual repentance, and continual prayer to be delivered from the mistakes of the past that enables him to "grow in grace and knowledge of the truth."

RIGHT TEACHING NEEDED.

What we need in connection with this subject is right teaching. There are so many people that think sorrow for wrong-doing constitutes repentance, so many that scarcely ever think of repentance in any phase, and so many that little realize that every sin must be repented of. This being

true, it will take a mighty effort to get people to comprehend the full meaning and importance of *repentance*. Let every minister of the Gospel, every Sunday school teacher, and all other Christian workers, in whatever field they may be laboring, proceed to fully inform themselves on this important subject, and rise to do their duty.



CHAPTER VI.—CONVERSION.

“Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” Matt. 18:3.

SIGNIFICANCE OF CONVERSION.

Conversion means a change or turning. It may be applied to anything that is capable of being changed. Thus, a large forest may be converted into lumber; steam into water, or water into steam; fertile fields into a barren waste of land; raw prairie into beautiful farms; iron ore into a steam engine; a reckless criminal into a law-abiding citizen.

KINDS OF CONVERSION.

Applying this idea to intelligent beings, we notice several kinds of conversion. Physically, circumstances may convert us from the picture of health to the image of death. Intellectually, whenever our minds are changed on any question to the opposite from that which they were before the change, we call it conversion. Thus, there may be conversions on political questions, on ideas of morality, from one church to another, etc., etc. Evangelical conversion is a change from a sinful to a holy life. It is this form of conversion to which we now address ourselves.

NO CHANGE, NO CONVERSION.

As already noticed, in all forms of conversion there is a change. To this rule there is no exception. When there is no change there is no con-

version. People that consider themselves so nearly perfect before they become Christians that they need make no changes, need no conversion, according to their own ideas. The teaching of the Bible, however, is that the carnal heart is "deceitful above all things, and desperately wicked," and unless this nature can be changed to a true, holy, Christ-like disposition, there is no conversion.

FALSE IDEAS OF CONVERSION.

1. *Joining the church is not conversion.* One does not become a Christian by virtue of church-fellowship, but joins the church in consequence of being a Christian. It must not be understood, however, that it is not necessary for Christians to belong to church. Church organization is plainly taught in the Bible. If any person would console himself with the thought that possibly he can be a Christian without belonging to church, let him read Matt. 16:18, 19, also Matt. 18:18; meditating particularly upon the words, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

While we are firm in the belief that the Bible makes it obligatory upon every child of God to connect himself with the church, we are equally firm in the belief that, unless there is a change of life from a sinful to a righteous state, joining the church is but a vain and empty form. When a person is truly penitent for his past sins and resolves to live a life for God, the dominion of the

flesh comes to an end, and God creates within him "a new heart and a right spirit." This change constitutes an evangelical conversion. Impious church members often console themselves with the thought that God overlooks their sinful ways because they "belong to church." Nothing is farther from the truth. The Bible says, "Except ye be converted;" not, "Except ye join the church." When a church member is more careful concerning his personal appearance than about his personal salvation, concerns himself more about his standing in society than his standing with his God, stays away from a religious meeting to attend a social gathering, spends more time in reading novels and other trashy literature than in reading the Bible, delights in attending theaters, horse-races, circuses, progressive euchre parties, and other places of worldly amusement, indulges in vain, giddy, foolish talk and filthy habits, mark it down, that man is not converted. It is idle for him to claim conversion; for where is the difference between him and any other sinner? Where is the change? How vast the difference between him and a converted man, of whom it is written, "His delight is in the law of the Lord; and in his law doth he meditate day and night."

2. *Water baptism is not conversion*, or any part of it. There is a baptism that produces conversion; but it is not water baptism. "For by one Spirit are ye all baptized into one body." (1 Cor. 12:13). Water baptism is the work of man. Conversion is the work of God.

EVANGELICAL CONVERSION,

as already stated, consists in a change from a sinful state into that of a justified or righteous state. This implies that all sinful habits are given up. If, before conversion, we were careless in searching for truth, we are now diligent. We read the Bible and attend all the religious services we can, to the end that we may learn more of God's holy will.

If we were inclined to be quarrelsome, we are now peaceable. If we were proud, we are now meek. If we were given to foolishness, we are now sober and earnest. If we were inclined to take revenge on those who had done us an injury, or delighted in the misfortunes of others, we now desire the well-being of all mankind. If our sins consisted in lying, stealing, swearing, high-temper, drunkenness, licentiousness, or defrauding our fellow-men, all these sins are laid aside, and, as far as in us lies, we will make restitution for our past wrong-doing. This is true evangelical conversion. This is practically proving our faith by our works.

CHILDLIKE SIMPLICITY OF CONVERTED PERSONS.

When people become converted, their nature assumes a child-like simplicity. Study the characteristics of a child that has not been spoiled by early mistraining, and its actions will reveal the following traits of character:

1. Purity.
2. Innocence.

3. Tenderness.
4. Earnestness.
5. Freedom from Guile.
6. Perfect Trust in Parents.
7. Perfect Obedience to Parents.
8. Pleasure in the Happiness of Others.

It is true that children early give evidence of the fact that they have inherited the imperfections of their parents. It is also true that the best of Christians are not free from imperfections. Our Savior did not teach that it is necessary to be absolutely perfect in the outer life to inherit the kingdom of heaven; but to give up the proud, haughty, ambitious spirit, which years of sinful life have fastened upon the character, and assume the meek, inoffensive, simple, Christlike spirit of a child.

THINGS TO CONSIDER.

1. Without change there is no conversion.
2. Without conversion there is no salvation.
(Matt. 18:3).
3. Conversion leads into the church.
4. Joining the church is not conversion.
5. Baptism is not conversion.
6. Repentance is not conversion.
7. Making loud professions is not conversion.
8. It is one thing to claim conversion, and another thing to be converted.
9. The natural course is down stream. Conversion moves us to take our oars and go against the current.

10. If a sinner joins the church, and still continues in his sinful ways, he adds another sin—hypocrisy—to the list.

11. There is more joy among the devil's angels over an unconverted member in the church than over the ninety and nine sinners out of the church.

12. When an unconverted person is found in the church, the members should do all possible to get him converted; if they fail, then cast him out. "A little leaven leaveneth the whole lump."

13. "The word of God is powerful, and sharper than any two-edged sword." Let there be some pruning with reference to conversion. It does not take much accurate cutting to distinguish between real and pretended conversion.

14. Some persons are like swine in their nests on a frosty morning. When they are prodded in order to roust them out they squeal and writhe, but stay where they are.

15. Each individual should be thoroughly convinced that he has a heart-experience which assures him that his sins are forgiven and that God has accepted him through the merits of Christ as His child (1 John 3:1, 2) and a subject of His kingdom (John 18:36). To think and to hope that we are converted may be some comfort to many souls, but they are living far below the privileges that God's promises accord to them. Not to know that we are converted is running a fearful risk. We should not doubt in the least. We surely know when a change takes place in us so radical as a true conversion must be. We should have the assurance that enables us to say, "*We know*" (1 John 3:14; Matt. 16:16, 17; 1 John 4:1—3).

CHAPTER VII.—REGENERATION.

“Except a man be born again; he cannot see the kingdom of God.” Jno. 3:3.

I. THE WORK OF REGENERATION.

Re, again; *generare*, to beget or create; *tion*, act of. *Re-genera-tion*, act of begetting again. Such is the simple act that transforms us from darkness into light. It is the new birth in Christ Jesus.

NECESSITY OF REGENERATION.

That all persons must experience this new birth in order that they may obtain everlasting life, is evident from the above text. Without it we may be converted to man, but we can not be converted to God; we may have our name upon the rolls of some church book, but we can not have them enrolled upon the Lamb's Book of Life. For, “Except a man be born again, he can not see the kingdom of God.”

THE NEW BIRTH.

What is the new birth? In what does it consist? How is it brought about? It is difficult to speak from experience and answer these questions, from the fact that this is a work of God, and not of man. The change is not wrought by anything that we can do, nor does it necessarily produce upon us any physical sensation. Our experience is similar to that of the blind man, “One thing I know; that

whereas I was blind; now I see." One thing we know; after God has accomplished the work of salvation, we experience a change of heart, a change of feelings, a change of purposes. How this change was brought about we do not know. It was the work of God and is beyond our power to comprehend.

Hear our Savior's illustration: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

CONDITIONS OF REGENERATION.

While the work of regeneration is the work of God, it must not be inferred that man has nothing to do to obtain it. Man can not do the work of God, nor has God chosen to perform the work which man can do for himself. There is a human part and a divine part in every Christian work. The first step in the work of regeneration is the call from God. Jesus says, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." At some time in our sinful career, the conviction is forced upon us that we are sinners, and outside of the promises of the Gospel. This is the work of God, bringing us the call through the instrumentality of some of His agents. Whether we heed or spurn this call, sooner or later, we must answer.

Now comes something for us to do. God has given us the call, but as "free moral agents" we

may ignore the call until, when, in the final reckoning, "every knee shall bow, and every tongue confess." If we desire to "see the kingdom of God," we can do our first work by exercising faith—faith that this call is from God—faith that Jesus is the Son of God, and is able to redeem—faith that the Bible is truth, and that by following its precepts, we may be led from darkness into light.

Having this faith we begin to reflect. We begin to realize that we are lost. We are reminded of the unbounded love of God, who has given us existence, provided for our natural wants, provided for us a blissful home where we may enjoy the richness of His glory forever; and, above all, suffered His only begotten Son to bleed and die upon the cross, that we through Him might live. How ungrateful for all this we have been! How often have we brought reproach upon the name of God by our selfish, sensual, sinful practices, and how wonderfully God exercises His love in bearing it all, and still bidding us, "Come!" When we remember all this and recognize the exceeding folly of our sinful course, we cry to God for mercy. With sorrowful hearts, and with penitence for our past transgressions, we implore His forgiveness, and ask Him to guide us in our future career. God responds by pardoning our sins, readopting us into His happy family, and the work of regeneration is complete. Eph. 2:2-7; Tit. 3:3-7. We can now move forward, doing the will of our Lord Jesus Christ, and show to the world that we have been turned from "darkness unto his marvelous light."

SUMMARY.

To recapitulate. The following steps are necessary in the work of regeneration:

1. Jesus knocking at the door of the heart.
2. Faith in the Lord Jesus Christ.
3. Consciousness of sin.
4. Godly sorrow for sin.
5. Surrender to God, and prayer for pardon.
6. Pardon of sins and the free gift of salvation.

II. EVIDENCES OF REGENERATION.

We now pass to another phase of the subject. The Bible not only teaches regeneration, but it also gives evidence whereby we may know whether or not we have experienced regeneration. There are certain principles of righteousness in the Bible which leave their impress upon the character of every child of God. Christians should often measure themselves by these principles and thus heed the admonition of Paul, "Examine yourselves, whether ye be in the faith." It is to the consideration of these principles that we now address ourselves.

FAITH.

The first evidence of regeneration is faith. (The living faith of the Christian is different from the historical faith of the sinner). Living faith begins with conversion, or when we first begin to manifest faith by works. (James 2:20). Faith is the basis of true Christianity. Salvation is promised as a condition of faith. (Jno. 3:16; Acts 16:31). Without faith it is impossible to please God. (Heb. 11:6).

LOVE,

as an evidence of regeneration, is abundantly taught in the Scriptures. Jesus declares (Matt. 22: 35-40) that upon two commands, "Love the Lord thy God with all thy soul, etc." and "Love thy neighbor as thyself," "hang all the law and the prophets." We have only to believe on the goodness and mercy and power and wisdom of God, when our whole soul will be filled with love to God; and not to God only, but for all that He has commanded us to do.

John expresses himself clearly and forcibly when he says (1 Jno. 3:14), "We know that we have passed from death unto life because we love the brethren." By this is meant, of course, all brethren, regardless of wealth or social position; for, he further says, (1 Jno. 4:20) that "if a man say, I love God and hateth his brother, he is a liar." To express this in modern language, it would amount to this: It is an utter impossibility to maintain the love of God in our hearts, and, at the same time, cherish hatred toward any of our brethren. 1 Jno. 3:4 and 4:20, taken together, doubtless mean this: If on examining ourselves, we find that our love goes out to our brethren, regardless of their wealth, social position, appearance, nationality, or habits before conversion, "we know that we have passed from death unto life."

OBEDIENCE.

Faith, love, and obedience are inseparably connected. Salvation was promised the jailor on condition that he "believe," but his faith was made

manifest by his obedience in the act of baptism. Abraham was commended for his faith, yet it was through his obedience to God that he made his faith manifest. Faith in the Lord Jesus, and love for His word, brings us so near to Him that disobedience is impossible. John expresses this very forcibly when he says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." If every Christian professor could but take one sober look at this verse, it would prove an "eye-opener" to many a soul.

THE SPIRIT OF CHRIST.

Another evidence of regeneration, is the Spirit of Christ dwelling within us. Paul says, "Now if any man have not the Spirit of Christ, he is none of his." How are we to know that we have this Spirit? A good way to determine this is by applying the text, "By their fruit ye shall know them." The tree that produces pears is known to be a pear tree. The fruit is the test by which we know other kinds of trees. In like manner, we may determine our standing before God, by the kind of fruit we bear. If, in our every day life, we manifest the fruits of the flesh, we know that we are born of the flesh; if we manifest the fruits of the Spirit, we know that we are born of the Spirit. "Now, the works of the flesh are manifest, which are these; Adultery, fornication.....envying, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in times past, that they which do such things

shall not inherit the kingdom of God" (Gal. 5:19-21). May we ponder over this striking passage, and may God forbid that the terrible sentence pronounced upon those that do these things should be applicable to us. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Against such there is no law" (Gal. 5: 22, 23).

Let us again make the application. We know that we are born of the flesh, when in our lives we show forth the works of the flesh, and born of the Spirit, when we manifest the fruit of the Spirit.

SUMMARY.

Other evidences, such as a free conscience, etc., might be enumerated in the list; but we have given the most important and those that are most clearly taught in the word. Let us briefly reconsider the above named

Evidences of Regeneration.

1. *Faith*.—"Without faith it is impossible to please him." Heb. 11:6.

2. *Love*.—"We know that we have passed from death unto life, because we love the brethren." 1 Jno. 3:14.

3. *Obedience*.—"Whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him." 1 Jno. 2:5.

4. *Spirit of Christ*.—"If any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

5. *Witness of a free conscience*.—"Beloved, if our heart condemn us not, then we have confidence toward God." 1 Jno. 3:21.

In our imperfect way we have tried to show (1) that regeneration is the work of God upon the hearts of His wayward children, as they return from their wandering career to seek His pardoning grace; (2) that the evidences of regeneration are so plainly marked in the Bible that there is no excuse for any one not knowing how he stands with his God. The problem of regeneration is not a difficult one if rightly applied to the life of the individual. Our part is submission; God will do the rest.



CHAPTER VIII.—JUSTIFICATION.

“Therefore we conclude that a man is justified by faith.” Rom. 3:28.

“Faith without works is dead.” Jas. 2:20.

WHAT JUSTIFICATION IMPLIES.

Among the most personal questions which concern all Christians, is justification. The question, Are you justified? is equivalent to Are you saved? Are you justified? means, Does God claim you as His own?

Justification is that condition of our being in which God looks upon us as being saved as surely as if we had never sinned. Its conditions are, (1) faith on our part, (2) the blood of Jesus as the cleansing power, (3) the work of God, who through His grace accomplishes the work of salvation.

JUSTIFIED BY FAITH.

Habakkuk 2:4 reads, “The just shall live by faith.” The same language is repeated in Rom. 1:17; Gal. 3:11; Heb. 10:38. John 3:36 reads, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.” John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Acts 16:31, “Believe on the Lord Jesus Christ, and thou shalt be saved.” Eph. 2:8, “For

by grace are ye saved through faith; and that not of yourselves; it is the gift of God," Rom. 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law."

It is evident from the array of testimony that whoever believes on the Lord Jesus Christ is justified in the sight of God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Only "believe and thou shalt be saved." It is well that this is so; for had God chosen to set a limit to the amount of work done, or fixed a standard of righteousness to insure our salvation, many might have fallen short of the standard. As it is, no one need fail for want of ability. "All that believe are justified." (Acts 13:39). Blessed Bible! The requirements of salvation may be complied with by every one. Blessed Father! May we ever adore the name of Him who has made salvation so easy. The question, "Are we saved?" may be answered by another question: Do we believe?

THIS DOCTRINE LIABLE TO BE ABUSED.

"Justification by faith" has been so much abused that some have been inclined to doubt the wisdom of preaching the doctrine. In imagining the conditions of salvation easy, we are liable to take them so easy as to be inconsistent. Truly we are justified by faith, but faith implies something more than a lip-confession. To exercise faith in God and at the same time prove faithless to His word is out of the question. If we have faith in

God, we have faith in His word. A failure to accept this word is undisputed evidence of a lack of faith.

FAITH AND WORKS.

Our faith is made manifest by our works. James says, "Faith without works is dead," and that we are justified, not by faith alone, but by faith and works. (James 2:24). Faith and works are inseparably connected. "Faith justifies in the sight of God; works justifies in the sight of men."

A few glimpses from the writings of John and of James will convince us of the necessity of proving our faith by our works.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

"Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17.

"He that committeth sin is of the devil." 1 John 3:8.

"For whosoever will keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10.

These quotations, though very positive, do not in the least contradict the doctrine of justification by faith. They simply show that if we are possessed with a living faith, our works will show it, and that if our works are not in accordance with God's will, it is proof positive that our faith is wanting. They show that we cannot have faith in God, and at the same time willfully or carelessly disregard His word. Faith makes of us willing followers, both of the letter and of the spirit of the Gospel.

NO JUSTIFIED PERSON A SINNER.

There is a mistaken idea among a great many Christian professors that all men remain sinners. They boldly proclaim that they themselves do not live up to the standard of the Gospel; that they sin every day of their lives; that they know of many things which they do that should not be done, and leave undone many things they should do; that they do not try to live up to all the commands of the Bible because they feel themselves too weak. They justify themselves in their wrong-doing on the ground that God is merciful and will save them on their petition for forgiveness of their sins.

This doctrine is born of human weakness, if not of human depravity. The Bible nowhere sustains it. On the other hand, it teaches us that "he that committeth sin is of the devil." Christ was sent into the world to "save his people *from* their sins," not *in* their sins. We are further taught that we "cannot serve God and mammon," that Christ has no concord with Belial, etc. The Bible recognizes no half-way ground. We are on one side or the other. Why, then, should we set at naught the teaching of the Bible, and expect of God what He has not only not promised that He would do, but positively said that He would not do?

IT IS GOD THAT JUSTIFIES.

When we are prompted to justify ourselves in wrong-doing, let us remember that it is God, and not ourselves, that justifies. The command comes to us to work, to be obedient, etc. When we have done

all that we could do, we are still to say we are unprofitable servants (Luke 17:10). We may do our very best, and still we are unworthy of salvation. But God sees our good intentions, and, for Jesus' sake, saves us. Let us not, then, make the mistake of justifying ourselves in anything. Let us do what we can, and leave the results in the hands of God.

THE CHRISTIAN'S DUTY.

Our duty is plain. We believe in God. We believe in His word. We are filled with love for His wonderful power, goodness, love, and compassion, and the glory of His cause. This does not specify any amount of work or self-denial. It means a surrender into His hands. A single reservation for ourselves proves a lack of consecration. A lack of consecration proves a lack of faith. God can overlook the shortcomings of an earnest Christian; but He can not overlook the rebellious spirit of a proud heart. Every faithful Christian will do what he can. He is anxious to comply with his Father's wishes in all things. Instead of seeking excuses for not complying with those of God's commands that happen to be repulsive to the carnal mind, he will eagerly grasp every opportunity to carry out the whole will and counsel of God.

QUESTIONS ANSWERED.

1. Who are God's elect?

They that take Jesus as their Savior, accept His blood as their atonement, believe on God, and prove their faith by their works. (Hab. 2:4; Jno.

3:36; Rom. 1:17; Gal. 3:11; Heb. 10:38; Jas. 2; Acts 13:39).

2. Is the fact that a person belongs to a certain religious denomination full proof that he is justified in the sight of God?

No; we must be born again. (John 3:3).

3. Can a person be justified and still live in his sins?

No; "He that committeth sin is of the devil."
1 Jno. 3:8.

4. How, then, can a person be justified without being sanctified?

In the light of the Gospel, this is impossible. (1 Cor. 1:30; Rom. 8:29).

5. Is a person justified when he knows he is not observing all the commandments of the Bible?

No; He that knoweth to do good, and doeth it not, to him it is sin. (Jas. 4:17).

6. What is the condition of those who have accepted Christ with a sincere heart, who want to do everything the Bible commands them to do, but who, through wrong teaching and wrong understanding, fail to keep all of God's commands?

They are justified by faith (Rom. 3:38); but they fail to glorify God in all their works.

7. Is a person responsible for transgressions when he is ignorant of the fact that they are transgressions?

If, by diligent research, he could have informed himself on these matters, he is. When we fail to improve our time, we are responsible for our ig-

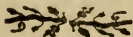
norance and all its consequences. God does for us what we cannot do for ourselves.

8. Are the heathen lost without the Gospel?

Yes. Jno. 14:6; Jno. 10:9; Psalms 9:17; Jno. 10:1; Acts 4:11, 12.

9. Is the doctrine, "Once in grace, always in grace," scriptural?

The Apostles Paul and Peter did not so consider it. Read Heb. 6:4-6 and 10:26; 2 Peter 2:20. Yet we must believe that those who are in grace seldom fall entirely from it.



CHAPTER IX.—THE REDEMPTION OF MAN.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3: 16.

FALLEN MAN.

When man fell, the whole human family became aliens from the commonwealth of God. The Lord looked down from heaven to see if there was any that did understand and seek God. Thus He found man: “They are all gone aside, they are altogether become filthy: there is none that doeth good, no not one.” But God was merciful; and when He informed our first parents of the curse which they had brought upon themselves, He graciously promised them a Redeemer.

HUMAN SACRIFICES OF NO AVAIL.

The redemption of man could not have been effected by offering to God from “the finest of the flock”; for “The earth is the Lord’s and the fulness thereof.” Man could not have been redeemed by offering himself to God; for all human flesh was polluted, and therefore not an acceptable sacrificial offering. His case was like that of a bankrupt whose note is no better than his word, for he has nothing with which to secure his note. So man was powerless, laboring under the curse, an

enemy of God, and unable to effect a reconciliation.

THE HEAVENLY OFFERING.

The unlimited power and boundless love of our heavenly Father was here made manifest when He sent His only begotten Son to redeem us from the curse of a broken law. Free from sin, His blood was all that was now left that could atone for our sins. As He was lifted up from the earth, uttering His agonizing cry, "My God, my God, why hast thou forsaken me?" God saw "the travail of his soul and was satisfied." The price of sin was paid; the vail of the temple was rent in twain; man could enter the "holy of holies," and receive the priceless gift of salvation.

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:13, 14.

The plan of redemption is so vividly set forth in the Mennonite Confession of Faith, which was adopted at Dortrecht in 1632, that we quote verbatim, Article IV, entitled,

"THE ADVENT OF CHRIST INTO THIS WORLD,
AND THE REASON OF HIS COMING.

We believe and confess further, That 'when the fullness of the time was come,' after which all the pious patriarchs so ardently longed, and

which they so anxiously awaited—the previously promised Messiah, Redeemer, and Savior proceeded from God, being sent by him, and, according to the prediction of the prophets and the testimony of the evangelists, came into the world, yea, into the flesh, so that the Word itself thus become flesh and man; and that he was conceived by the Virgin Mary (who was espoused to a man named Joseph, of the house of David), and that she bare him as her first-born son at Bethlehem, ‘wrapped him in swaddling clothes, and laid him in a manger.’ John 4:25; 16:28; 1 Tim. 3:16; Matt. 1:21; John 1:14; Luke 2:7.

Further, we believe and confess, that this is the same One, ‘whose goings forth have been from of old, from everlasting;’ who has ‘neither beginning of days, nor end of life.’ Of whom it is testified, that he is ‘Alpha and Omega, the beginning and the end, the first and the last.’ That this is also he—and none other—who was chosen, promised, and sent; who came into the world; and who is God’s only, first, and proper Son; who was before John the Baptist, before Abraham, before the world; yea, who was David’s Lord, and who is God of the ‘whole earth,’ ‘the first-born of every creature;’ who was sent into the world, and himself delivered up the body prepared for him, as ‘an offering and a sacrifice to God for a sweet-smelling savor;’ yea, for the comfort, redemption, and salvation of all—of the human race. Micah 5:2; Heb. 7:3; Rev. 1:8; John 3:16; Rom. 8:32; Col. 1:15; Heb. 10:5.

But how, or in what manner, this worthy body was prepared, or how the Word became flesh, and he himself man, we content ourselves with the declaration which the faithful evangelists have given and left in their description thereof; according to which we confess with all the saints, that he is the Son of the living God, in whom exist all our hope, comfort, redemption, and salvation, and which we are to seek in no one else. Luke 1:31-35; John 20:31.

Further, we believe and confess by authority of Scripture, that when he had ended his course, and 'finished' the work for which he was sent into the world, he was, by the providence of God, delivered into the hands of the unrighteous; suffered under the governor, Pontius Pilate, was crucified, died, was buried, rose again from the dead on the third day, and ascended into heaven, where he now sits at the right hand of the Majesty of God on high; from whence he will come again to judge the living and the dead. Luke 23:1; 33:53; 24:5, 6, 51.

Thus we believe the Son of God died—"tasted death for every man," shed his precious blood, and thereby bruised the head of the serpent, destroyed the works of the devil, 'blotted out the hand-writing,' and purchased redemption for the whole human race; and thus he became the source of eternal salvation to all who, from the time of Adam to the end of the world, shall have believed in him, and obeyed him. Gen. 3:15; 1 John 3:8; Col. 2:14; Rom. 5:18."

The advent of our Savior brought new light into the world; His teaching showed us the way of life; His life was an example showing us how to follow this way; His death and resurrection give us an idea of regeneration; and His ascension opened the way to eternal glory.



CHAPTER X.—THE MINISTRY.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.”—
2 Tim. 4:1-4.

MINISTERS A NECESSITY.

There can be no prosperous flock without a shepherd. The tendency of the sheep to stray from the fold, and the work of enemies in either luring them away or forcibly scattering them, renders it necessary for some one to guard their interests. No ship can be successfully steered without some one at the helm. It need not be the head captain, but some one must be there. When there are a number of ships belonging to the same fleet, it is necessary to have some central officer, or the strength of unity is gone.

We draw on these natural illustrations to show that there must be some one at the head of every church organization. While we recognize as our

only leader the great "Shepherd and Bishop of our souls," we recognize, at the same time, that His work on earth is carried on through human instrumentalities. As the owner of an extensive sheep ranch sends instructions to his shepherds in various parts of his possessions, so our great Shepherd sends instructions to His stewards in various parts of His kingdom. As the commander sends messages to those at the helm in various parts of his fleet, so the great Captain of our salvation has revealed in His own marvelous Book His instructions to those who are at the helm of the visible church. We need ministers, then, who, as "faithful watchmen on the walls of Zion," serve as instruments in the hands of God in the all important work of bringing souls from the power of darkness into "the true and the marvelous light."

Our Savior put the stamp of approval upon this idea, when in a three years' course of thorough training, He prepared His twelve apostles for the work. The apostles recognized it, and ordained men to oversee the little flocks which they had established. It might be well to notice in this connection, that there is a difference between an evangelical ministry and a perverted priesthood, or hierarchy.

WORK OF THE MINISTRY.

The foremost work of the ministry is to preach the Gospel. Our Savior's great command to the apostles was to "teach all nations," "to observe all things" that He had commanded them. This has been handed down from generation to generation

till the present time. In another place we are commanded to "preach the word," to "exhort, rebuke," etc.

While ministers should endeavor to speak in a manner that people will hear them gladly, they must be very careful not to speak for applause. There are two ways in which they may "preach to suit different people." One is to say a great many nice things without saying anything that will seriously disturb any one present; the other is to give such spiritual food as will make the congregation better.

What parts of the inspired word should be taught from the pulpit? All parts. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." The ordinances, the restrictions, the doctrines concerning faith, repentance, regeneration, care of children, duty to self, to fellowman and God, and many other things should be carefully and fully explained from the pulpit. Care should be taken that those things should be handled in a way that the ordinary mind can comprehend them. "Learned discourses," in ordinary preaching, should be "few and far between." "Grand stand plays" are an abomination. Let the Gospel be presented in a plain, straightforward, spiritual, and spirited manner, and the work will be much more effective than anything which may be accomplished by display and sensationalism. Let the spiritual food be rich, wholesome, and within the reach of every one.

Much time is often wasted in giving undue prominence to unimportant subjects. For instance, we call to mind a certain minister who startled his congregation by announcing that on the following Sabbath he would begin a series of twenty-four discourses on "snakes." Snake stories may have their place in pulpit-oratory; but we doubt whether it is profitable to give them so much prominence.

Many preachers object to much doctrinal preaching on the ground that "people become disgusted with it." The cry is, "Less of doctrine and more of Christ." We believe that there is as much danger in making a "hobby" of doctrines (especially those upon which the church lays very much stress) as upon any other phase of the public ministry. For instance, some people are so completely wrapped up in the subject of baptism that they cannot talk on any Bible topic without getting it thoroughly saturated with water. Others are so extreme on the doctrine of "holiness" that they sometimes make themselves to appear very unholy while treating the subject. Others connect every Christian doctrine with the Millennium. We should be careful not to give undue prominence to any part of the Gospel. We need it all, and every phase of it should receive proper recognition. But the tendency of the present is to ignore church doctrine, rather than to emphasize it too much.

There is no more misleading quotation than "Less of doctrine and more of Christ," for you cannot preach Christian doctrines without teaching Christ. It is just as great a mistake to ignore

church doctrine and preach everything else, as it is to ignore everything else and preach church doctrine only. If there is any one part of the Gospel that needs more attention than others, it is that part which carnal man is likely to oppose. Let preachers strive to instruct their congregation in the "all things" of Matt. 28:19, and familiarize themselves with the "all Scripture" of 2 Tim. 3:16, without making a "hobby" of any one subject or subjects.

The minister's work does not stop with his public preaching. He is the spiritual overseer of the flock. He should encourage every kind of meeting designed to build us up in the most holy faith, and himself attend whenever possible. Should he see that any of these meetings do not bring about the results for which they were intended, he should not hesitate to use his influence in having them stopped or conducted differently. He should urge his members to be diligent in every good word and work. He should watch the people of his vicinity with a vigilant eye, and whenever he finds an opportunity to point some wandering soul to Christ, he should improve it at once. A disposition on the part of any of his members to do wrong or get out of the way should be quickly detected, and righted without delay. If possible, he should never allow any difficulty between members to come before the church. It is best to have them settled before they reach that stage. He should never be afraid to labor with his hands when church work does not demand all his time. *'A lazy man sho uld*

never be ordained to the ministry. Many a congregation has gone to sleep and even died because of the inactivity of its pastor. "Work for everybody and everybody to his work" should be the minister's motto. Every minister should be a pattern of good works.

QUALIFICATIONS.

The Bible refers to ministers under different names. They are called bishops (1 Tim. 3:2), elders (Tit. 1:5), ministers (Col. 1:23), preachers (Rom. 10:14), and evangelists (2 Tim. 4:5). The name doubtless depended somewhat upon the character of the work they were called upon to do. The qualifications which they should possess are clearly stated in 1 Tim. 3:2-7 and Tit. 1:5-9. It is to be regretted that these qualifications have not been more rigidly insisted upon in recent years. Of the many mistakes that have been made in the important work of ordaining ministers in many denominations, it seems to us the most grievous one has been to mistake intelligence for spiritual power. While, in choosing ministers, there may be a tendency among our own people in the same direction the church has suffered seriously from the fact that in many instances intelligence, true Christian piety and sound doctrine have been in a large measure overlooked. It is very important that ministers should be men of more than average intelligence; but it is of much more importance that they should be men whose lives correspond with their professions, whose faith is pure, who are grounded and settled upon the imperishable Rock.

ORDINATION.

The question as to how men are called to the ministry has given rise to considerable discussion. The various views connected with this question are well known, and need not here be repeated. Whatever may be our individual views we all agree that we make no mistake when we follow the customs of the apostles.

The apostle Paul is the only person that we have any record of who received his call direct from God. His was a special case, both as to his conversion and his apostleship. Even in this case, we find that the vision was confirmed to Ananias as well as to Saul (Acts 9:15). In a number of other instances men of whose ordination we have no record preached the Gospel; but while we have no record of their ordination, we can read nothing that would lead us to believe that they were not ordained. We have abundance of evidence, however, that it was the custom in apostolic times to ordain men to the work. Matthias was ordained to the apostleship by lot (Acts 1:26). The seven deacons were ordained by the apostles after they had been chosen by the church (Acts 6:1-6). Paul and Barnabas were ordained to go out on their missionary journeys (Acts 13:3). Paul directed Titus to ordain "elders in every city" (Tit. 1:5). As these elders were to be blameless (v. 7) it was necessary, of course, to ascertain the fact that they were "blameless." What better way could have been taken than the voice of the church?

From the evidence that we have before us, we conclude that the apostolic custom of choosing men to the ministry or deaconship, was to have them chosen by voice of the church and ordained by the apostles or elders (bishops). The lot was used when Matthias was chosen to the apostleship, and should be used to-day when the church is unable to decide, in an ordinary way, who shall be chosen. To dispense with the lot altogether is just as far out of the way as is the practice of using the lot with every ordination, whether it is needed or not.

If men are called to preach, through the instrumentality of the church, what must be done with those brethren who claim that they have a direct call from God? Give them time to prove themselves (1 Tim. 3:10). If they lack the scriptural qualifications, we know at once that the call is not genuine. If they are men of good report, are apt to teach, have always been submissive to the will of God and to the will of the church, are no brawlers, no strikers, of sound mind, industrious, of sober habits, etc., the church has nothing to fear. If the Lord wants them to preach He will open a way for them. The church will be moved to act on the matter sooner or later. There is no excuse for men of this kind to go out as strikers, and preach in defiance of the will of the church. That is the surest kind of evidence that they are mistaken as to where the call comes from. What they need to do is to wait in patience, and see how faithfully the Lord carries out all His plans in His own good time. It is necessary that the church exercise ex-

treme caution and give themselves over to much earnest prayer when it comes to dealing with such cases; for there are so many unworthy ones that claim to have this call, that it frequently is difficult for the church to determine when the call is genuine. There are a few things, however, which on becoming evident, should settle the matter at once. If the brother in question threatens to go out and preach whether the church wants him to do so or not, it proves him to be a striker (Tit. 1:7). If he, for want of energy, fails to provide for his family, it makes his case applicable to 1 Tim. 5:8. It must not be forgotten that in every case where a brother claims to have a call from God to preach, it is the duty of the church to investigate, and should only be too glad to be able to ordain a man full of the Holy Ghost, and abundantly qualified in a scriptural sense.

SUPPORT OF THE MINISTRY.

The church is the Lord's vineyard, and to prosper, must have laborers in it. These laborers, to whom are consigned the various duties above noticed, have bodily wants. These wants must be supplied from some source. It is a matter of no little importance to know just what provisions the Scriptures make for those who labor for the Gospel by the appointment of the church. Considering the subject in the light of the Holy Scriptures alone, we come to the following conclusions:

1. The Gospel of Christ is Free.

When Jesus was giving instructions to the twelve for their work in the ministry, He said,

“Freely ye have received, freely give.” This instruction from Jesus Himself, concerning His own Gospel, is in direct connection with the ministerial work of the twelve; it follows immediately after the command, “Go preach,” “heal the sick,” etc. If the instructions of Christ were followed there could be no such thing as a hired minister; no agreement would ever be made to preach for a certain amount per year. When there is a call for the Gospel by any one, no matter whom, that the minister can fill, let him go, looking to the Lord, who has promised to be with His faithful servants to the end of the world. Let him look to the Lord for his reward and his support, not to the church nor the people. The Lord will provide in His own way; and if He puts into the hearts of the people to help the minister in his work, let him receive it thankfully as of the Lord. Paul’s work and testimony prove to us that the Holy Spirit taught him to preach a free gospel. He wrote to his Corinthian brethren that he was “chargeable to no man.” He says further, “And in all things I have kept myself from being burdensome to any of you, and so will I keep myself.” To the Thessalonians he says, “Ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable to any of you, we preached unto you the gospel of God.” The language here used indicates that “preaching the gospel of God” required that he should not be chargeable to any; *it must be free*. The prophet Isaiah, in speaking of the Gospel of Christ, calls

to the thirsty for the "water" of life, saying, "Come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isaiah prophesied a free Gospel, Christ taught a free Gospel, Paul preached a free Gospel, and in the vision on Patmos we hear the voice of the Great I AM proclaiming His universal invitation—"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

2. *The minister of the Gospel should labor for his own support outside of his ministerial duties.*

While this is plainly set forth in the apostolic writings, and was strictly observed by the apostles, we are nowhere taught that it is every minister's duty to support himself exclusive of any help from the church. No one, however, can studiously and impartially read the writings of that most zealous and successful apostle to the Gentiles, without being convinced that he made the advancement of the Gospel of Christ the sole object of his life, and took every precaution that it might not be hindered in any way. He never permitted his support to interfere with his ministry. He received aid whenever it was offered and he was in need, but very frequently he labored with his own hands to his necessities. If Paul found it expedient to labor for his own support, where is the minister at present whose work is so important that he has no time to look after his own necessities? When Paul came to Corinth he

joined Aquilla; "and because he was of the same craft he abode with them, and wrought, for by their occupation they were tent makers" (Acts 18:3). He further says, "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:34, 35). He wrote to the Thessalonians, that while he had been with them, he ate no man's bread for nought, but wrought night and day, that he might not be chargeable to any of them. He says, too, that he had commanded them, that if any would not work, neither should he eat; and those busybodies, who seemed to think it their duty to go about "working not at all," he exhorted that "with quietness they work, and eat their own bread." To the Corinthians he says, "We are buffeted, and have no certain dwelling place; and labor, working with our hands."

Until a minister finds himself engaged in a more important field, and laboring more successfully than Paul, he need not claim that the importance of his work is an excuse for depending entirely upon the church for his support. If apostolic example is worthy of imitation, the minister, whether he be an elder in charge of congregations, or an evangelist sowing the good seed in new fields, or watering other churches, will find it his duty to labor with his own hands.

3. It is the duty of the Church to administer to the necessities of her ministers.

Whether it be to supply the wants of the body or to aid them in their ministerial labors. Paul gave these instructions to Timothy concerning the support of "the elders who labor in the word and doctrine:" "The Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn," and, the laborer is worthy of his reward (1 Tim. 5:18). He wrote to the Corinthians of this same text, and said, "For our sakes, no doubt, this was written." From these arguments of Paul it is clearly to be seen that those who "labor in the word and doctrine" shall have their actual wants supplied while engaged in their labors. The twelve apostles and the seventy were sent out by Jesus, and instructed to provide neither gold, nor silver, nor brass in their purses; no scrip for their journey, neither two coats, neither shoes, nor yet staves: "for the workman is worthy of his meat" (Matt. 10:10). All things necessary to their journeys and labors should be supplied. They should be in want of nothing whereby the Gospel might be hindered. The circumstances should still be such that the minister could, without the inconvenience of making previous provisions, engage in any necessary gospel labor and be in want of nothing. In 1 Cor. 9, Paul argues very pointedly to convince his brethren that it was their duty to show liberality in supplying the necessities of those who had planted the church there and labored for its prosperity. He says, "Do ye not know that they

which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel." From these and other arguments in the same chapter it is established beyond doubt that the inspired apostle knew it to be the will of God that the necessities of those who labor for the Gospel should be supplied by those whom the Lord has blessed with this world's goods.

4. The charities of the Church are for those who are in actual need.

Everywhere in the apostolic writings where there are accounts of collections, they were held for the benefit of the poor. It was the poor that the church should care for. Charities were then, and are still, for those who are in need, and not for those who are in need of nothing. Paul received many contributions from the church, but they were always for his necessities or for the poor saints. Timothy and Erastus ministered unto him. When he was under arrest, Felix commanded the centurion that he should not hinder any of Paul's acquaintance to minister or come unto him. Epaphroditus from Philippi ministered to his wants. He afterward acknowledged the gift. "I am full, having received of Epaphroditus the things which were sent from you." When Paul was at Corinth he was supplied with that which was lacking by the brethren who came from Macedonia. One of the many Christian duties

named in Rom. 12, is "distributing to the necessity of saints." Paul went to Jerusalem to minister to the saints, saying, it had "pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." The apostle did not go among the churches gathering contributions for future use, to hoard up for coming generations, or to consume by extravagant living, decorating houses and bodies in a manner unbecoming people professing godliness. Neither did he require the churches to reward him for his services among them. Contributions in apostolic times were actual free contributions, not payments of contracted debts. They were for immediate use among such that were in actual need.

5. The minister is not a hireling to the congregation, but a servant of Christ.

When the seventy disciples were sent out two and two to labor in the cities where Christ Himself would come, He said they were worthy of their hire. They were not hired by those cities whither they went to preach, and could not expect their reward from them. The Lord Himself made the appointment, they went out at His command, they were His servants, and to Him they must look for their reward. Jesus said to them, "Behold, I send you forth as lambs among wolves." To the twelve, when He sent them to preach the Gospel, He said, "Ye shall be hated of all men for My name's sake." They were His servants, and, far from being employed by those to whom they were sent, were despised and persecuted by them Jesus

told them what things they need not provide, stating that the "workman is worthy of his meat." By trusting to Him their wants should be supplied. "One is your Master, even Christ," is what Jesus said to His disciples; and every faithful minister, laboring in His vineyard, is governed only by His word and Spirit, *and never by the wishes, opinions, and money of men.*

6. *The minister must look to Christ for his reward.*

When the disciples were sent out they received the promise that all their wants should be supplied, but nowhere was a reward promised in this world to the laborer for Christ. The twelve and the seventy had the promise of nothing more than to have their actual necessities supplied. "The workman is worthy of his meat." "Remain eating and drinking such things as they give: for the laborer is worthy of his hire;" these were the instructions from their Master. They were promised nothing more than what they absolutely needed while they were engaged in the work. Paul admonished Timothy in these words: "Having food and raiment, let us be therewith content." We do not find a single instance in which the apostles ever asked or received anything more than what they were in actual need of themselves, or was needed to supply the wants of the poor saints in some other locality whither they were going. The reward of the faithful laborer of the Lord is not in this world; the promises all show that in this world he shall have tribulation, and the reward will be given with the blessing promised to those that "die in

the Lord." He does not look for his reward in this life; he knows that Christ is his Master, and that His reward to His servants will be given in heaven. Neither does he expect to be rewarded both here and in the life to come. This life is his day of toil, the Lord supports him through it, and he receives his reward with the redeemed in heaven when his day of labor has ended.

In conclusion of this subject we append a brief summary of the thoughts above mentioned:

1. The welfare of the church demands that every congregation have its leader.

2. This idea is sanctioned by Christ, who chose and instructed His apostles; and by the apostles, who organized churches, and ordained deacons, elders, bishops, ministers, etc.

3. The foremost work of the ministry is to preach the Gospel. Aside from this they are to oversee their congregations, and encourage and be a pattern of every good work.

4. Ministers should be model Christians, thoroughly established in the faith, able to drive conviction to the hearts of sinners, and to defend the doctrine.

5. The apostolic mode of calling men to the ministry was to choose by the church and ordain by the elders (bishops). When a brother thinks he has a call from God direct, the church should consider his claims.

6. A neglected ministry and a hireling ministry are both detrimental to the well-being of the church. The congregation should support the

ministry by seconding their labors for good, by prayer, by words of encouragement, and by means if necessary. The results arising from the efforts of a minister who is filled with the Holy Ghost are invaluable, and should never be degraded by being measured by dollars and cents. Since the minister's services belong to God, he should be willing to give them "without money and without price "



CHAPTER XI.—THE MEMBERS.

“Now ye are the body of Christ, and members in particular.” 1 Cor. 12: 27.

OUR RESPONSIBILITIES.

God works through human instrumentalities. The Father handed His work here below to our Savior, He to the apostles, they to their successors, and so on down the line. We stand in direct line of the succession. If the cause of true religion is not as prosperous as it should be, it is because we do not allow ourselves to be used of God as we should. Since God always does His part, it follows that the prosperity of the church depends upon two things: (1) the ministry; (2) the members.

RELATION OF THE MEMBERS TO THE MINISTRY.

Worthy ministers should have the hearty support of the church. All ministers that lead peaceful, upright, pious, consecrated lives, and labor earnestly for the advancement of the cause, are worthy ministers. Ministers may propose, but the church must act in order to carry out the things proposed to be done. Nor is it necessary for everything to originate with the minister. Others have minds as well as he. When a member has something which he is satisfied would be beneficial to the cause, let him not be backward in bringing

it forward. To secure a concert of action, however, and as the minister is to be considered the leader in the church, no important matter should ever be taken up without first being submitted to him for an expression of his judgment. Should there be more than one minister in a congregation, the one who has been in the ministry longest should be looked upon as the leader, unless extreme old age, or other disability, disqualifies him for the place. Though the minister is to be regarded as the shepherd of his flock, he must not be regarded as a lord, nor must we look upon him as a "boss." He holds his position by the grace of God and of the church, and should at all times consider himself a co-worker with the rest of the flock.

As the minister looks over the interests of his congregation, so the congregation should look over the interests of the minister. If his ministerial duties are such that his family has scanty living, the congregation should see that the necessary things are provided. If the minister is a farmer, an occasional day's work, or some other assistance, coming from different members of the congregation, will not be felt much by any one and will be a great help to the minister and his family. This is

TRUE CHARITY.

But charity does not stop here. Christians should be generous with each other and with sinners. "It is more blessed to give than to receive." Let this be our motto in our dealings with friends

and neighbors, in our help for the poor, or in whatever we may be engaged.

SHOULD MEMBERS BE LESS PIOUS THAN A MINISTER?

It is commonly expected that a minister should be more intensely religious than any member of his flock. Thus, a certain minister is known as *Bro. Jones*. His brother goes by the name of *Mr. Jones*. His father or his uncle are commonly referred to as *old man Jones*. Members often do things that are not exactly scriptural, but nothing is thought of it. But let a minister do the same things, and it is "simply awful."

This is not as it should be. The Bible teaches consecration on the part of everybody. There is no one code of morals for preachers and another for the members. The word of the Lord is to "whosoever." In all moral questions whatever is wrong for a preacher is wrong for a member; whatever is right for a member is right for a preacher. This we say, not that we would have the ministry descend to a level with what is now considered a standard for common members; but that the membership might rise to a level with what is now considered a standard for ministers. When Peter said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," he referred to the whole body of Christians. All Christians stand on a common level, regardless of what their position in church may be. The idea that a preacher must be so much better than the rest of the members, does not elevate the ministry,

but degrades the congregation. It is priestcraft, pure and simple; one of the worst things that can happen to a church. Let it be remembered that the Bible calls upon all men and women to lead pious, holy lives, fully consecrated to God, "thoroughly furnished unto all good works."

EVERY MEMBER SHOULD BE A WORKER.

The Bible gives us a parable of the Talents to teach us that with whatever faculties we are endowed, we should use them in our Master's service. We cannot all become world-renowned preachers, lecturers, or writers, yet if we contribute the little mite which the Lord has entrusted to our keeping, our reward will be the same as if we had accomplished the most wonderful works. The servant that earned two talents received the same terms of commendation as the one that earned five talents. The servant that received one talent was rejected, not because he failed to earn five talents or two talents, but because he refused to do anything. How sad it is to find church members of to-day absolutely refusing to do anything but belong to church. That is hiding the talent in the earth. May they not at some future time wake up to hear the words, "From him that hath not, from him shall be taken away even that which he hath"? Our admonition is, dig up the talent and go to work. God wants His children to be doing something.

Some object to giving themselves over to active work, because they are "so awkward." These

persons are often among the shrewdest when it comes to business affairs, or the most entertaining of talkers in social intercourse. We must believe that Satan furnishes them excuses for not being at work. The question is not, how much can you do? but, are you doing what you can? Some earnest Christians who are not doing as much as they are capable of doing would really do more if they saw their opportunity. For their benefit we enumerate a number of lines of Christian work which are open to all believers. We do not mean that they can follow all these lines of work, but in them they may find a range wide enough to employ their time profitably.

LINEs OF CHRISTIAN WORK.

1. Attend church services regularly and promptly.
2. Assist in singing, prayer, and occasionally in exhortation.
3. Take part in Sunday school, either as superintendent, teacher, or scholar.
4. Attend and take part in other religious meetings, such as Bible readings, Sunday school conferences, etc.
5. Establish mission Sunday schools.
6. Work in home or foreign missions.
7. Read the Bible, and other religious works, especially your own church literature.
8. Help the poor of the neighborhood.
9. Distribute tracts, and other religious literature.

10. Contribute means for charitable and religious purposes.

11. Talk with sinners concerning the salvation of their souls.

12. Try to interest careless church members in a more zealous life.

13. Visit the sick and comfort them with scripture reading and prayer.

14. Exercise in frequent prayer, not failing to mention those for whom especial interest is felt.

15. Try to get everybody to attend church, Sunday school, or any other meeting designed to build up in the most holy faith.

16. Be a missionary for Christ by leading a pious, holy life, in all things striving to be "a pattern of good works."

TEMPERANCE.

What we have to say with reference to this subject refers to ministers as well as to members. When we speak of "Temperance," we refer to it in its broadest sense, for we recognize that we may be intemperate in more ways than one. The word says, "Every one that striveth for the mastery is temperate in all things." No other sin destroys the power of effective Christian work so much as intemperance.

Let us see what **Alcohol** does. It costs the United States about \$1,000,000,000 annually, or nearly as much as the combined cost of our food and clothing. There are 600,000 drunkards in the

United States, of whom nearly 100,000 annually go down to a drunkard's grave and a drunkard's hell. It is instrumental in filling our jails, penitentiaries, lunatic asylums, gambling dens, and houses of ill-fame, and brings untold misery upon thousands of families that might otherwise have been prosperous and happy. Now these are facts, and yet good men insist upon putting the stamp of approval upon this infamous liquor traffic by occasionally taking a drink. God speed the day when all church members will see this in its proper light.

Tobacco has not the long catalogue of crime attached to it that Alcohol has; yet it is known to be a filthy habit, to create a progressive appetite for something stronger, to bring some form of disease upon those that use it, to impair the intellectual faculties and moral sensibilities, and make slaves of its users. All this does not keep the United States from spending more money for tobacco than for bread.

In the line of *fast living* the American people are not altogether blameless. Many persons have become physical wrecks through intemperate eating, and many others have been made to suffer from clothing forced upon them as devotees to the goddess of fashion.

Add to what we have already referred the enormous sums of money that are annually spent for extravagant clothing, fine furniture, elegant buildings (including church edifices), fast horses and high living in many other lines, and you have some idea of the enormous tax which the sin of intem-

perance is levying upon this boasted Christian land of ours. This is all the more appalling when we remember that professedly pious church members are keeping abreast with the world in nearly all (if not quite all) the forms of intemperance already mentioned.

What does all this mean? It means that America is spending more money foolishly than for the necessities of life; that the last energies of our people are taxed to keep up that hydra-headed monster-god, Intemperance, Fashion, Pleasure; that the money thus foolishly spent by the people of our country would carry the Gospel within the hearing of every intelligent being on the globe, and that there would then be enough money left to feed and clothe the poor of our land; that vice and crime flourish, and godliness is brought to naught as a consequence of these excesses; and that many people calling themselves Christians are helping to bring about these results.

What, then, is the duty of Christian people? Denounce these follies in unmeasured terms. Reprove them by your personal habits. Avoid the use of stimulants and narcotics, except by advice of competent medical authority. Lay aside all jewelry as being a useless expense. Let the clothing be plain, comfortable, and inexpensive. Avoid extravagance in all things. Be "temperate in all things." Let the soul enjoy the love of God and the beauty of Nature rather than the pompous display of the world. Let the energies of our people be directed to practical things—

things that will ennoble the soul of man, alleviate the sufferings of the poor, diminish the worry, fretting, strife, disappointments, etc., which intemperate living has brought upon us—rather than to feast upon the giddy, gaudy, flashy things of sinful life that intoxicate the soul and unfit man for the service of God.

It is not difficult to see the results of such a course. Lifted above the intoxication of carnal pleasure, we would more fully realize the richness of God's glory. Christianity, as seen by the world, would then stand for all that is pure and noble and true. The Spirit of God would be manifested in greater abundance, and the power of the church thereby increased. Intemperance, in its various forms, would be diminished, and with it, the opposition to righteousness. The Lord help us to be "temperate in all things."

FAMILY WORSHIP.

In a preceding chapter, we called attention to the importance of holding family worship. We desire to notice this subject at greater length. Children may be impressed with the reality of the Christian religion by this means as they can by no other. It impresses them with the fact that God is not that vague, indefinite Being, who will be very serviceable to them when they come to die; but that He is an ever-present Being and Helper—a prayer-answering as well as a prayer-hearing God—upon whom we can rely every moment of our lives.

The absence of this custom among many Christian families is to be deplored. Men who can "stand up in meeting," and with long, sanctimonious faces, tell of the personal work of a personal Redeemer, are as silent as the grave upon this subject in the presence of their families. Why this silence? Are not their children given to their special charge, and are not they especially responsible for the fate of their children? Then should they not take especial pains to instruct them aright?

To show what may be gained by holding family worship, we relate an incident which received notice in public print a few years ago. A Christian woman was unfortunate enough to have a drunken, unbelieving husband. She read the scripture quotation, "As for me and my house, we will serve the Lord." She murmured, "Can I say that?" Her heart sank within her as she thought of her brutal, drunken husband. Then she rallied her courage and said, "Yes, by God's grace, I can." That night she took her boy, read to him a short scripture lesson, explained it to him, and knelt down in prayer. This she repeated daily from that time forward. Her husband opposed her in this, ridiculed her pretensions, and tried in every way to get the boy prejudiced against her religion. But the prayers of the mother prevailed. The boy grew up under the influence of the mother's prayers and the mother's tears, and early learned to confess his Savior. Together they prayed and brought about the conversion of the husband and father. After years of heartaches and disappoint-

ments, that noble woman, resting on the assurance that God hears and answers prayers, could say to the world, "As for me and my house, we will serve the Lord." Fathers, mothers, do not neglect the interests of your children. Gather them around your family altars, and there instill into their hearts those eternal principles that will eventually bring them into the fold of Christ, and make them valiant soldiers of the cross.



CHAPTER XII.—BAPTISM.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matt. 28:19.

DISCUSSIONS ON THE SUBJECT.

This subject, like other plain Bible doctrines, has been debated ever since the days of John the Baptist. The strong opponents to its scriptural reality, intention, and obligation as a perpetual rite, together with the ultra-extremists concerning the manner of its application, are gradually giving away, and we indulge the hope that soon all discords on this subject will be confined to the history of the past. Truth needs no defense. It is eternal and must therefore remain. Theory not founded upon truth is like the arrows of the ancients, that, at displeasure against Jupiter, were shot into the air, but fell far short of their mark, naturally returning to their original starting place. It is along the line of truth that we shall endeavor to notice this most important of Christian ordinances—baptism.

KINDS OF BAPTISM.

Among the kinds of baptism mentioned in the Bible are the baptism with water (Matt. 3:6; Matt. 28:19; Acts 1:5), the baptism of the Holy Spirit (Acts 1:5; 1 Cor. 12:13), the baptism of fire (Matt.

3:11; Luke 3:16), and the baptism of suffering (Matt. 20:22; Mark 10:38; Luke 12:50). Since it is the purpose of this chapter to deal expressly with water baptism as a Christian ordinance, we shall confine ourselves to this kind of baptism, preceded by a brief consideration of that baptism of which water baptism is a symbol.

SPIRIT BAPTISM.

There is a human part and a divine part in every Christian work. The human part of this ordinance is water baptism, the divine part is the baptism of the Spirit.

Objects of Spirit Baptism.

1. *It is the saving ordinance.* The word says: "By one Spirit are we all baptized into one body" (1 Cor. 12:13). Lost in his sinful condition, the sinner recognizes the same, repents of his deeds and cries to God for pardon. Here comes the divine response, and by the Spirit he is baptized into the body of which Jesus Christ is the head. (See Rom. 6:3; Eph. 4:30).

2. *It makes us pure in the sight of God.* (Ezek. 36:25-27; Tit. 3:3-7; Heb. 9:14).

3. *It gives us Christian boldness.* The Scriptures show that it had this effect upon the apostles and their followers whenever administered. The same disciple that cowered before the maid the night of the betrayal, and said "I know him not," stood up after Pentecost before the rulers and boldly declared that "we should obey God rather than man." The baptism of the Holy Ghost has the same effect everywhere. It enabled Stephen to

declare the truth when he knew that martyrdom would be the result. It enabled Paul to endure the hardships of his missionary journeys. It gave our forefathers enough Christian fortitude to prefer the stake to a denial of their faith. It is the power to-day that moves the people of God forward in the great work of rescuing souls from the power of darkness.

4. *It prepares the heart for the proper reception of the word.* Our Savior illustrates this in the parable of the sower. Christ is the sower. The word of God is the seed. The human heart is the ground. While the Sower does His work well, and the seed is faultless, the ground is not always in proper condition. It is one mission of the Spirit to properly prepare the heart for the reception of the word. While Peter was at the house of Cornelius and saw the miraculous effect which the baptism of the Holy Ghost had upon the people, he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47). The Spirit had begun its work, and they were now ready to proceed with their Christian duties, foremost among which was the administration of water baptism.

Having given the principal objects of the Spirit's baptism, we shall next notice the

OBJECTS OF WATER BAPTISM.

1. *It is the initiatory rite that inducts into the visible church.* Our Savior's final great commission

implies this (Matt. 28:19, 30). It is so understood by almost all religious denominations.

2. *It is a symbol of the baptism of the Spirit.* As by the Spirit we are baptized into the body of Christ (1 Cor. 12:13), so by the application of water baptism we are baptized into the visible body of the church. Our Savior indicated the proper relation between the two baptisms when He said, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). The same relation is again shown in Acts 11:15, 16, when Peter explained his remarkable experience in the house of Cornelius: "And as I began to speak the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." As the visible element is employed in the initiation into the visible church, so the invisible element is employed in the initiation into the invisible church of God.

3. *It is an act of obedience to fulfill all righteousness.* This was the construction placed upon water baptism by our Lord and Master. John had been baptizing unto repentance (Matt. 3:11); but with the baptism of our Savior another meaning was added to the rite. "Suffer it to be so now, for thus it becometh us to fulfill all righteousness" (Matt. 3:15). Baptism thereafter was to be a rite or ceremony looking not only to repentance, but also to the righteousness which our Savior came to bring into the world.

4. *It is the answer of a good conscience toward God.* This was a further construction placed upon water baptism by the apostle Peter (1 Pet. 3:21). Baptism, he says, is not for the putting away of the filth of the flesh, but rather the answer of a good conscience toward God. As we journey through life amid the rugged rocks of a vain and unfriendly world, our baptism stands out in bold relief, and in this way it not infrequently happens that the recollection of our baptism in connection with our profession of faith in Christ "doth also now save us."

5. *It typifies the purification of the heart* (Acts 2:38). Washing with water is the most natural and universal mode of cleansing from external impurities, and is therefore the most fitting symbol of internal or spiritual purification. Baptism denotes this purity, and is intended to present to us the cleansing of the soul by the blood of Christ; and still more distinctly by the effusion of the Holy Spirit. To this interpretation of it we are directed by the prophet Isaiah, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

While the ceremonial washings or baptisms to the Jew expressed purity, unity, loyalty, and separation from the Gentile world, they also point to the coming Messiah, who alone could cleanse with the living water of which we may drink and never thirst. To become a Jew outwardly the law demanded washing (or baptism), while to be-

come one inwardly required faith in the blood of bulls and of goats (Heb. 9:13). So with the kingdom of God in the Gospel dispensation. Water is the means used to denote the visible kingdom (or the collection of apparent saints), while to be born of the Spirit is the absolute requirement of the invisible kingdom (or the collection of real saints). Water is a symbol of purity of which the Spirit is the real. It is said that our Savior came by water and blood (1 Jno. 5:6). The Spirit bore witness to this fact at His baptism. He did not come by water only, but by blood also. He shed His most precious blood to expiate our offenses; and God gave, as it were, a sensible intimation of these united purposes when there came out of His wounded side blood and water, which descended in such a manner that each could be distinguished from the other, yet agreeing in their mode of operation.

The fitness of the symbol resides in the nature and not in the quantity of water used. A pailful is just as emblematic of moral purity as an ocean, and a pint just as expressive as either. Hence the fitness of the emblem has nothing to do with the quantity of water used. Water is water, whether there is much of it or little. Hence we say that a small quantity poured upon the head of an individual is just as significant of moral purity as a quantity sufficiently large to dip the body in. And in this respect a handful of pure, sparkling water is more expressive of moral purity than the contents of a large, impure pool.

BAPTISM TO BE OBSERVED AS AN ORDINANCE.

Some have questioned whether it was really intended that water baptism should be observed as an ordinance. With us this is no question. Opponents of water baptism show their weakness when they hold in reality as a divine institution the church composed of male and female members, together with officers appointed in the Scriptures to superintend its affairs, while at the same time they reject the ordinances which the same Scriptures connect with the church. In the same sentence are the commands to go "teach all nations," and to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." Those who would have us believe that this means Spirit baptism seem to forget that this command was given to men, and that men can not baptize with the Spirit.

WATER BAPTISM NOT REGENERATION.

While baptism is a symbol of the effusion of the Spirit and of regeneration, which follows as a consequence of this effusion, it neither proves nor insures regeneration. The Church of Rome has long taught that regeneration is inseparably connected with this ordinance. From that church this scheme has spread, with some variations, through several of our Protestant denominations. A single sentence from an article on baptism published in a religious periodical (Sept. 15, 1891) will serve as a sample of this strange doctrine: "Baptism is for (in order to) the remission of sins." To the credit of the church of which this paper is the exponent,

it must be said that there are some within its ranks who hold an opposite view, as the following letter, written by one of its members, will show:

“There is a great deal of self-deception among professing Christians. To assert that baptism is the crowning work of salvation is a most pitiful misconception of the mind of God. Baptism has no more to do with making us children of God than the natural birth has to do with making us human beings. We must be perfect in every part and member and organ of our being before we are born; and equally must we be fully fashioned in the image of God before we are baptized. In remission of sins, what the administration of baptism does in type, the Holy Spirit does in fact. ‘The blood of Christ cleanses from all sin’ (1 Jno. 1:7).

It is evident that the question of water-baptism-regeneration will eventually be settled within the ranks of its own advocates.

A brief notice of the texts which are commonly used in support of salvation by water baptism may not be out of place.

1. “He that believeth and is baptized shall be saved: but he that believeth not shall be damned.” Mark 16:16.

Here the concluding clause refutes what the introductory one is employed to support. We infer from this that there is a possibility of being saved without baptism, but an absolute impossibility of being saved without faith. This does not invalidate baptism, but explains the real and

apparent relation of faith and baptism in the forgiveness of sins.

2. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

Our Savior gives us a thought which renders the interpretation of this passage of Scripture very easy. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit" (John 3:6). In other words, like begets like. If we are born of the literal water, we become like literal water. If we are born of the water of life, we become like the living water, which is like a fountain springing from a well of eternal life, flowing forever. While others insist on interpreting this as literal water, we prefer to be born of living water, from which we may drink and never thirst.

3. "The washing of regeneration," mentioned in Tit. 3:5, has sometimes been used as a text to prove water-baptism-regeneration. If this refers to water at all (which is very doubtful) it is, like all other places where water is mentioned in connection with a purifying process, only a figure. Water never made any real saint, "According to His mercy He saved us." It is the real washing by the blood of the Lamb that makes us pure, for "the blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. 1:7).

4. "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

If this means a literal washing away of sins, what shall we make of the statement that the blood of Jesus cleanseth from all sin? (1 Jno. 1:7). Why not make the scriptural application and use the washing by water as a symbol of the real washing by the blood of the Lamb?

In short, we may state our objections to water-baptism-regeneration as follows:

1. Water baptism is the work of man; salvation is the work of God.

2. Thousands of persons have submitted to water baptism, whose lives showed that they had never been converted.

3. We have at least two instances recorded in the Bible where salvation was effected before the administration of water baptism:—1. The thief on the cross, 2. Cornelius and his household.

4. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 Jno. 1:7.

The Word the Great Instrument of Regeneration.

The Scriptures teach us that the Gospel or the truth of God is the great instrument of regeneration. "The truth shall make you free" (Jno. 8:32). "Sanctify them through thy truth; thy word is truth" (Jno. 17:17). "Of his own will begat he us with the word of truth" (Jas. 1:18). "Being born again, not of corruptible but of incorruptible seed, by the word of God" (1 Peter 1:23). "The Gospel is the power of God unto salvation" (Rom. 1:16). "In Christ Jesus have I begotten you through the Gospel" (1 Cor. 4:15)."

These and other scriptures prove beyond the shadow of a doubt that baptism is not the great instrument of salvation.

PROPER SUBJECTS FOR BAPTISM.

Those who have been properly instructed are proper subjects. There is not one single instance recorded in the Bible where baptism was administered except upon such as gave evidence of faith. The Bible confines Christian baptism to those who are capable of receiving instruction or believing. The command is "repent and be baptized." Philip's reply to the Ethiopian was, "If thou believest with all thine heart, thou mayest." Paul was baptized after the scales had fallen from his eyes. The jailor was baptized after he believed. Cornelius and all they that were in the house were baptized after the Holy Ghost had fallen upon them. From these facts it is plainly to be seen that the scriptural baptism is the baptism upon confession of faith. Infant baptism is a custom borrowed from the traditionary practices of the Roman Catholic Church.

We oppose infant baptism for the following reasons:

1. There is nothing in the Scriptures to substantiate it.
2. The Scriptures, in teaching this subject, always put repentance before baptism.
3. The apostles baptized only upon evidence of faith.
4. It leads to false notions of conversion.

5. Infants that are old enough to notice anything invariably resist it.

6. Infant baptism, as a traditional practice of the Roman Catholic Church, had its origin in the unscriptural doctrine of infant damnation.

FORMS OF BAPTISMS.

The three modes most commonly used in the administration of water baptism are sprinkling, pouring, and immersion.

By counting the cleansing processes connected with the sacrificial offerings of the Old Testament as evidences in determining the mode of water baptism, there are many scriptural reasons favoring sprinkling as a Bible mode of baptism.

Pouring has the especial distinction of being the only mode mentioned in the New Testament that is called baptism.

Immersion as a mode of baptism has many strong supporters. So strong in their opinion are many of the advocates of this mode that they refuse to acknowledge any other mode as being valid. Some go even farther than that. They not only reject sprinkling or pouring, but also single immersion. They even refuse to recognize trine immersion (which is their own mode) unless the persons have been baptized by one of their own ministers. All agree that such a course is justifiable only when the Scripture is so unmistakably plain that no conscientious person can be mistaken in it. We shall notice later on how much ground there is for this position.

MEANING OF THE WORD BAPTISM.

Did you ever find the definition that God gives of baptism? Some think because of the expression, "there was much water there" (Jno. 3:23) it must mean immersion. The Greek says "many waters" which also means much or plenty of water. The great multitudes needed these springs of Ænon for man and beast. It does not take a great quantity of water to baptize by any mode that men use. The Bible is silent as to the quantity of water. At places where people became fit subjects for baptism it was administered. But how was it done? What does baptism mean?

Need we turn to the literature of the ancient Greeks or Latin fathers to find the definition of baptism? Shall we go to the many histories and lexicons of uninspired men where different definitions are given to correspond with the practices of the people? Nay, let us resort to the word of God and get it fresh and pure as it comes from God Himself.

In many places the Scriptures teach that the Lord Jesus baptizes with the Holy Ghost. Jesus says, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 1:5). Acts 2:17; 10:45 shows that Jesus performed His baptism as He and Joel and John the Baptist had prophesied. By what mode did Jesus apply the divine essence to fit subjects for His baptism? The Holy Ghost "fell" or "was poured" upon them. What John and the apostles did with water Jesus did with the Holy Ghost—they baptized. The

word baptize comes from the Greek word *baptizo*. Some say that all the learned men agree that *baptizo* means immerse, and immerse only. In connection with the baptism of the believer we fail to find any such meaning of *baptizo*. Jesus is better authority than all the learned men and He does not even include immersion in His *baptizo*, the definition of which He really acts out for us. "Ye shall be baptized;" the Spirit was *poured upon them*. To baptize with the Holy Spirit and to pour out the Holy Spirit are one and the same thing. "Things which are equal to the same thing are equal to each other." Then *baptizo* or baptize means to pour upon. The world itself can not give a better definition than God gives. If Jesus used the pouring mode why should men invent other modes? According to the inspired witnesses the very word *baptize* carries the idea of pouring with it. Therefore we take God's definition and Jesus' pattern and baptize *with* water by pouring it upon the applicant.

We have every reason to believe that there was not a single case of immersion for baptism in the apostolic days, but soon men began to try to improve on the ordinance of Christ and made it include infant baptism, immersion, and other forms and meanings. The earliest immersionist we read of was Tertullian. He lived several hundred years after Christ and said in his own words that his baptism answered more than the Lord laid down in the Gospel. Philip Schaff, (Vol. II. page 249) writes of baptism by pouring being pictured on

the rocks of the Roman Catacombs, one illustration of which is assigned to the second century. And further, "It is remarkable that in almost all the earliest representations of baptism that have been preserved to us, this the pouring of water from a vessel over the body is the special act represented." But there are many points in history that tend to define baptism other ways, so we feel to fall back on Jesus and His word for authority. History only tells what people have done. The Bible shows what they should do.

POURING.

We favor pouring as the Bible mode of baptism, because—

1. *It is typical of the Spirit baptism* (Matthew 3:11; Acts 1:5) which baptism, whenever spoken of, consisted of an outpouring. (Acts 2:14–21; 10:44–48; 11:15, 16).

2. *It is the only mode mentioned in the Bible that is called a baptism.* The miraculous outpouring of the Holy Ghost on the day of Pentecost is called a baptism by John the Baptist (Matt. 3:11), by Christ (Acts 1:5), and by Peter (Acts 11:15, 16). Here are three competent witnesses whose authority no one disputes. What better evidence do we want? Can it be shown any place that immersion is called baptism? Is there a distinct case to be found in the Bible where a putting under the water was called a baptism? The Bible records one instance that was an immersion beyond a doubt. It was when the Egyptians were drowned in the Red Sea. It is worthy of note, however, that this

event is nowhere called a baptism. It was Israel that was baptized unto Moses. (1 Cor. 10:2).

3. *It is the only mode that harmonizes with the language found in 1 Jno. 5:8.* The language is as follows: "And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one." Let us see how they agree. The Spirit whenever administered was an outpouring. The blood, as it flowed from the wounded side of Jesus, was an outpouring. If "these three agree in one"—the spirit, the water, and the blood—it follows that the administration of the water must also be an outpouring.

4. *Pouring is a mode of baptism that can be universally practiced.* This is not true of immersion. Baptism is by command of Christ universally obligatory; but cases often occur when it is hazardous if not impossible to administer this rite by immersion. It can in no case be administered safely to the sick and the dying. We have heard of a person who fully embraced the Baptist faith fifteen or twenty years before death, and in all this time was not able to be immersed. She was therefore barred from communion here on earth, and died unbaptized. Is she also barred from heaven? Baptism by pouring may be administered at any place, at home or abroad,—in the deserts and frozen climes; in any condition, whether in sickness or in health; in any apparel, whether usual or unusual; in any season, cold or hot, wet or dry; in any hour, day or night.

5. *The Bible figure of baptism points to pouring as the mode.* The figure is found in 1 Peter 3:21,

where the apostle refers to the ark as a figure of baptism. Let us notice this figure. The ark was first standing on dry ground, afterwards partly submerged in water. In either position, the windows of heaven were opened and water was pouring down upon the ark. No figure could be plainer. Like the ark, the applicant for baptism may stand either on dry ground or in the water. In either position, the outpouring of water upon the ark typifies the outpouring of water upon the applicant's head.

Immersionists are fond of referring to the burial and resurrection of Jesus as a figure of baptism; but where in God's word is it so stated? While we are looking for figures, why not take the figure which the Bible gives us?

IMMERSION.

We have already referred to the fact that the advocates of immersion are much more strenuous in their views than the advocates of other modes. In their estimation baptism means immersion and immersion means baptism, and that settles it. All other modes are invalid. To maintain a position so radical as this, one would naturally suppose that they must have the best of reasons for their claims.

A careful study of the Bible, however, will disclose the following facts:

1. The Bible nowhere expressly states how the water is to be applied.
2. There is no penalty pronounced for those who fail to properly understand this subject, and

apply the water in a different way from the implied mode taught in the word.

3. The miraculous outpouring of the Spirit on the day of Pentecost is called a baptism by John the Baptist, Christ our Redeemer, and Peter the Apostle.

4. The word immersion is not so much as named in the Bible.

5. In no place between Gen. 1:1 and Rev. 22:21 is there a single recorded instance where a clear case of putting under the water is called a baptism.

How any thoughtful and well-informed man can, in the face of these undisputed and incontrovertible facts, continue to denounce all other forms of baptism except immersion as invalid is one of the things hard to understand. Should not these facts convince all immersionists that they are wrong?

TESTIMONY OF HISTORIANS.

There is a great blowing of trumpets concerning the alleged testimony of Greek scholars and historians. Personally, we do not attach as much importance to this testimony as some do. We consider the testimony of the Bible of infinitely more importance than the combined productions of all the writers of profane history. You can take history and prove anything. We are not surprised that trine immersion, and single immersion, and sprinkling, and pouring have all been successfully proven by historians to be the only true Bible mode of baptism. This question must be settled by the Bible and not by history.

A FEW MORE FACTS CONCERNING BAPTISM.

A careful study of the Bible will bring to light a few facts that are hard to adjust to the theory that baptism means immersion.

1. *A number of scripture passages can not be adjusted to this meaning.* Take for example Acts 1:5, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Adjust that to the idea that baptism means immersion, and it would read, "For John truly dipped his subjects into the water; but ye shall be dipped into the Holy Ghost not many days hence."

2. Take the baptism of John. The word says that during his ministry of about eighteen months, he baptized "Jerusalem and all Judea and all the regions round about Jordan." (Matt. 3:5). According to the estimates of some Baptists, he baptized 500,000 persons; according to others, about 1,000,000. Allow him one minute for the immersion of each applicant. *At that rate, to baptize 500,000 persons, he must have stood in the water at least fifteen hours each day during the entire period of his ministry.*

3. Rom. 6:3, 4 has been taken as the stronghold of immersion. It is here, and in Col. 2:12, that the figure of the burial and resurrection of Christ in water baptism is said to exist. "The text says, "Therefore we *are* buried, etc." Buried when? Right now. If this figure is worth anything, it means that right now we are buried with water. In our humble judgment, there is a more plausible rendering of these verses. Baptized into

Jesus Christ by the Spirit (1 Cor. 12:13), we are baptized into His death by the baptism of suffering (Matt. 20:22; Luke 12:50). Being made dead to sin, we walk in newness of life. It is then that the apostle's words are applicable to us when he says, "Ye are dead, and your life is hid with Christ in God." (Col. 3:3).

Our position in a body has nothing to do whatever with the manner in which we have been initiated into it. Baptists are initiated into their church by single immersion, Dunkards by trine immersion, Presbyterians by sprinkling, Mennonites by pouring. Yet the members of these different denominations are just as deeply buried in their respective organizations as if they had been initiated by all these modes of baptism. Since the language of Rom. 6:4 refers to believers in the body, and not to the mode of initiation, and since the position in the body has nothing whatever to do with the mode of initiation, it follows that the force of this striking passage of Scripture would be materially weakened by connecting it in any way with literal water.

EIGHT RECORDED INSTANCES OF BAPTISM.

Whether the ordinance of water baptism should be observed in the house or in the water has at times received serious attention. This is not essential, as we have no command concerning the same. The command to baptize is explicit and God-given, and cannot be ignored. All that we have concerning the place is the example of our Savior and others. While we would be doing

wrong to manufacture a command when no command exists, and can not therefore authoritatively say whether the baptism should take place in the house or in the water, it would be at least a safe plan to follow the example of our Savior and go to the water. That we may have some idea of the customs in apostolic times (concerning the place, as well as the mode) we enumerate the eight recorded instances of baptism recorded in the Acts of the Apostles.

1. *The baptism on the day of Pentecost.* (Acts 2.) There is nothing in the narrative to lead us to infer that they went to the river to baptize. As they were twenty miles from the river Jordan and the water at Enon, and as they had only a few hours in which to repair to the water, provide for a change of apparel, and baptize three thousand converts, it is reasonable to suppose that they were baptized at the time and place of their conversion. Immersion in this case was almost, if not quite, an impossibility.

2. *Baptism of Simon* (Acts 8:12, 13). Nothing is here said concerning the time and place.

3. *Baptism of the eunuch* (Acts 8:36-39). The eunuch was baptized in the water. The fact that they went down into the water has by some been interpreted to mean under the water or immersion. It requires no close reading to see that Philip, as well as the eunuch, "went down into the water." If, by the reading, the eunuch was immersed, Philip according to the same reasoning was also immersed. This passage of Scripture

absolutely disproves the claim that into the water means immersion.

4. *Baptism of Saul of Tarsus* (Acts 9:17-19). He seems to have been baptized in the house. 'Ananias went his way and entered into the house; and putting his hands on him, said, Brother Saul, the Lord even Jesus hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And he received his sight forthwith, and arose, and was baptized.' There is no intimation that they left the room to repair to a stream or bath room, but that he simply "arose and was baptized."

5. *The baptism of Cornelius and his household* (Acts 10:44-48). When Peter saw the miraculous outpouring of the Holy Ghost, he said, "Can any man forbid water that these should not be baptized?" And he commanded them to be baptized. The literal rendering is, Can any man object to the bringing of water? We have every reason to believe that they were baptized in the house. No hint whatever about leaving the room.

6. *Baptism of Lydia and her family* (Acts 16:14, 15). She was converted at the riverside where pious people had assembled for worship. There is nothing said concerning the mode or place of baptism. It is reasonable to suppose that she was baptized either on the bank of or in the river.

7. *Baptism of the jailor* (Acts 16:33). "He took them the same hour of the night and washed their stripes; and he was baptized, he and all his,

straightway." There is nothing in this narrative to warrant the claim that they had left the jail in search of a stream or pool. The jailor was there to look after the prisoners. To leave on an errand of that kind would have put him under censure of the law. "But," says some one, "does not the word say that he took them into his own house after baptism?" Yes; every jailor has a private house conveniently located so that he can watch the prisoners, and still be at home. After the baptism in the jail, he took them into his private apartments for refreshments. That Paul had not left the building is evident from the events which followed; for Paul refused the next day to leave the jail except by legal authority.

8. *Baptism of certain disciples at Ephesus* (Acts 19: 1-5). There is nothing in this narrative to indicate the place. As this baptism is closely connected with the baptism of the Holy Ghost, and since the baptism of the Holy Ghost always consisted of an outpouring, it is reasonable to suppose that this was also an outpouring.

DOES "WASHING" SIGNIFY IMMERSION?

Not necessarily. Indeed it is more often something else. The washing of the ordinary utensils about the house is more often accomplished by an effusion than by dipping. The same is true in bathing. The same is true in most other things.

ONE ACTION VERSUS THREE.

Some scripturians have analyzed the grammatical construction of the sentence found in

Matt. 28:19, and have construed it to mean three actions. Such persons seem to forget that there is a similar sentence in Luke 9:26, "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." The construction of this sentence does not insure three comings of Christ any more than the preceding sentence warrants three actions in baptism. 1 Jno. 5:7 says that these three—the Father, the Word, and the Holy Ghost—are one. "What God has joined together let not man put asunder." Let all our actions be done in the name of the one triune God—the Father, Son, and Holy Ghost—and not (as is done by those who baptize in three actions) in the name of each individual of the Trinity.

Besides, if it were true that we could lawfully do some things in the name of only one individual of the Trinity, one action would still be sufficient, and three would be superfluous. We can do things in the name of a dozen beings, without requiring more than one action. When Ethan Allen demanded the surrender of Ft. Ticonderoga, the commander of the fort asked by whose authority this was demanded. Allen replied, "In the name of the Great Jehovah and of the Continental Congress." In the name of how many individuals? Two. How often was the demand made? Once. The weakness of the argument for three actions in baptism, could be shown by the analysis of one sentence after another whose grammatical con-

struction is similar to that found in Matt. 28:19, but we trust that enough has been said to prove that baptism, as well as every other Christian work, should be administered in the name of the one triune God, and that one action only is necessary. If the energy that has been spent in building a mighty baptismal structure on the grammatical construction of one sentence, had been used in carrying out the great commission that contains this sentence, the results would be far more satisfactory to Him who gave this commission.

In the discussion of this subject, we have placed more stress upon the mode of baptism than our inclination might lead us to do. While we are positive that pouring is the mode sustained by scriptural evidence, we know equally well that the Scriptures emphasize the importance of the command to baptize rather than the manner in which the water should be applied. In their eagerness to establish a certain mode of baptism as being scriptural, men sometimes lose sight of the more important phase of this ordinance—its meaning and use. Foremost among the Christian ordinances, the subject of baptism should, in all its phases, receive the prayerful study of every Christian believer.

CHAPTER XIII.—THE COMMUNION.

“For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. 1 Cor. 11:26.

IMPORTANCE OF THE COMMUNION.

Next to baptism the communion ranks in importance as an ordinance. It was instituted by our Savior at the close of His earthly career, and is a memorial by which His suffering and death are to be kept vividly before our minds. That we may know the full meaning of this ordinance, and the place it should occupy, it may be well for us to go back and notice the institution, the observance, and the fulfillment of the Jewish ceremonial which this ordinance has replaced.

THE JEWISH PASSOVER. (Ex. 11 and 12.)

Our narrative takes us back to the time when the children of Israel were in bondage to king Pharaoh. Their liberation was at hand. Their cries in consequence of their bitter persecutions and galling yoke had reached the ears of God, and He had prepared the hand of Moses to deliver them. Nine plagues had been sent upon the Egyptians. Time and again had the heart of Pharaoh relaxed, and he had promised to let the children of Israel go, provided the plagues were removed; but time and again did Pharaoh repent

of his promises and harden his heart to their entreaties. Now there was to be a plague that would completely overawe the Egyptians and secure the liberation of their Hebrew slaves. See Ex. 11:45.

“And Moses said, thus saith the Lord: About midnight will I go into the midst of Egypt; and all the first-born of the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts.”

For once the children of Israel were to pass from a state of bondage to a state of freedom, and for this they were now to prepare. The month was to be unto them the beginning of months. A great feast was to be prepared. Each household was to take a lamb or a kid without blemish, a male of the first year, and specific directions were given as to how it should be prepared, and how it should be eaten. If the household was too small, two families might unite. This lamb was to be eaten the night of the fourteenth day of the month of Abib, the same night in which the Lord was to pass over Egypt to destroy the first-born.

That the children of Israel might be spared from this plague, they were commanded to take a bunch of hyssop, dip it into the lamb's blood that had been secured in a basin, and strike it upon the lintel and two side-posts of the door. This was to be a sign for the protection of the inmates of the house. That night the Lord passed over the land

of Egypt, and smote the first-born in every house from the house of Pharaoh that sat upon his throne, to the maid-servant behind the mill; but when He came to a house that had the sign of blood upon the door post, He passed over and left the inmates unharmed. It was the Lord's Pass-over.

A great cry went up over all the land of Egypt. Pharaoh's hardened heart could bear up no longer. All the Egyptians implored the Israelites to leave their country immediately, "lest we be all dead men." Pharaoh no longer withstood them, but allowed them to depart.

Thus was the Passover instituted. Israel was now liberated; and in commemoration of this event, the people were commanded to keep this ordinance from year to year (Ex. 13:10).

THE PASSOVER OBSERVED.

How the hosts of Pharaoh followed the children of Israel and were destroyed in the Red Sea, and how the Israelites, after forty years wandering, finally reached the promised land is not essential to this narrative. It is also not necessary to explain the Levitical laws relating to the observance of this ordinance. It is enough to know that the Israelites were very zealous in keeping this memorial. Had they been as zealous in keeping the statutes of the law with reference to moral purity, idol worship, etc., as they were in the observance of this command, history might record a different story. When Christ came, instead of

finding a handful of formalistic Pharisees, and a multitude of idolaters, He might have found a powerful people, in every way prepared to take up His Gospel of peace, and Christianize the world.

Throughout the checkered career of the Jewish nation, the Passover was observed. An account of its observance is recorded in Ex. 12:12; Num. 9:5; Josh. 5:10; 2 Kings 23:21; 2 Chron. 30:13; Ezra 6:19; Matt. 26:19; Mark 14:12; Luke 22:7.

A FIGURE POINTING BOTH WAYS.

1. The Passover was an ordinance designed to keep alive within the minds of the Israelites the event which liberated them from the bondage of the Egyptians. As a memorial of this event, it was to fill their hearts with gratitude to God, and make them obedient to His word. Hear the words of Moses: "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine head, and for a memorial between thine eyes that the Lord's law may be in thy mouth; for with a strong hand the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year" (Ex. 13:8-10).

2. It is a type of Christ's death. "For even Christ our passover is sacrificed for us" (1 Cor. 5:7). As the Paschal Lamb was sacrificed as a memorial of the Lord's Passover in Egypt, so our great Paschal Lamb, even our Lord Jesus Christ,

was sacrificed as a memorial of the great Passover from the old to the new dispensation. As the blood on the door-posts was a sign that protected the children of Israel from the plague that was sent upon Egypt, so the blood of the spotless Lamb of God protects us against the fiery wrath of God and the eternal plagues that He has promised to send upon the children of disobedience.

CHRIST OUR PASSOVER.

“Even Christ our passover is sacrificed for us.” This was an event in which the blood of beasts counted for naught. “A lamb without blemish” served as a sacrifice, or as a memorial of liberation from the bondage of human slavery; but it required the blood of the spotless Lamb of God to take the human family out of the bondage of sin, and restore them into favor and friendship with God. With this great sacrifice the Old Testament dispensation came unto fulfillment, and the New instituted in its stead. With the fulfillment of the Old Testament dispensation, the necessity for the observance of its ceremonials ceased to exist, and it remained for our Lord and Savior to institute a new ceremonial, which is to us a memorial of the great Passover that removed from our race the shackles of sin, and gave us the right to the Tree of Life.

THE INSTITUTION OF THE LORD'S SUPPER, OR COMMUNION (Matt. 26; Mark 14; Luke 22).

When Christ and His disciples were assembled in that large upper room, where they, for the last

time, ate the passover supper together, He recognized that His time had come. He says, "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

Here, at the last legal Jewish Passover, in the shades of night, when there was nothing outside to break the dead stillness but the dark conspiracy that led to the crucifixion of our Redeemer, was instituted the memorial of the great Passover when Christ was sacrificed for the sins of men. Luke gives the following narrative: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood which is shed for you."

May we ever feel, in deed and in truth, that "As often as we eat this bread, and drink this cup, we do show the Lord's death until He come."

FREQUENCY AND TIME OF HOLDING THE COMMUNION.

We have no command as to how often this ordinance should be observed. The apostle writes to the Corinthians, "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death," etc. From this we infer that it should be kept often enough to keep the scene fresh before our minds. We do not believe, however, as some

would have us believe, that it should be kept every Sunday, for it is a fact that whenever this is done the communion is soon looked upon as a commonplace occurrence. It is idle to argue that this should not be the case; we know that it is the case. We are not commanded to partake of the communion the first day of each week. In the absence of any command, we would suggest that the practice of some of our churches to hold communion about twice a year is as nearly scriptural and practical as any custom of which we know.

Concerning the time of day we are also without command. It was instituted after night; but the time when this ordinance was instituted does not convey any obligation to us. It was instituted at the Passover, and as a matter of course had to be instituted at the same time that the Passover was observed. It is worthy of note that the event for which the Passover was a memorial occurred at midnight, while the event for which the communion is a memorial occurred at mid-day. If the Passover Supper was observed near the time that the event for which it was a memorial occurred, what reason is there for saying that the communion should not be held near the time that the event for which *it* is a memorial occurred? We wish to say, however, that in the absence of any command as to when the communion should be observed, we should attach more importance to the event, and less to the time.

MEANING OF THE COMMUNION.

The communion includes something more than the mere act of breaking of bread and drinking of

the cup. It includes a fellowship of all those that partake. The word "communion" means a *common union*. To show that the ordinance which our Savior instituted means a common union of all that partake of the sacred emblems, we quote from 1 Cor. 10:16, 17:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."

Notice the lesson to be drawn from the "one bread." It is composed of many individual grains of wheat; yet these grains are so thoroughly ground, mixed, refined, kneaded, and baked together, that it is absolutely impossible to distinguish them. Together they constitute "one bread." What more? The damaged grains were excluded, for that would have defiled the bread. "We," the apostle says, "are one bread and one body." To make this comparison applicable, the unworthy individuals (damaged grains) must be excluded, and those that do partake must present one body in Christ Jesus. united in "one Lord, one faith, and one baptism."

CLOSE COMMUNION.

The idea of "one bread and one body" compels regulations with reference to the communion. It calls on us to exclude some whose lives are inconsistent, yet whose sincerity we do not call into question. The apostle clearly holds out the idea of "one common union" in his reference to "one

bread and one body." The faith of the individual communicants, like the flour of the individual grains of wheat, must be indistinguishable, or the application to the "one bread" will not hold good. He further instructs his Corinthian brethren, and says, "I would not that ye should have fellowship with devils." Two classes, then, are to be excluded. (1) Those who can not unite with us in one common faith. (2) Those of whom the apostle says, "They sacrifice to devils."

It is easy to see why these regulations were made. In the first place, there is no consistency in a so-called communion unless there is a real union, and then close communion serves as a safeguard against heretical doctrines.

It is inconsistent for us to commune with members of other churches who are guilty of things for which we would excommunicate our own members.

The question then arises, What regulations can be made that the unity and purity of the body partaking of the sacred emblems may be preserved?

USE OF COUNCIL MEETINGS.

The council meeting is the most practical and consistent method that can be used to settle this question. Our principles of faith are well known. We believe in Father, Son, and Holy Ghost, justification by faith, believers' baptism, communion, feet-washing, non-resistance, etc. These doctrines being based upon the word of God, we hold the word as the standard for the basis of our invitation to the communion. All persons whose faith and practice is in accord with our own, and

who are not in communion with people whose faith is radically different from ours, who can pass through this council and confess that they are at peace with God and with mankind (especially they with whom they intend to commune) and one with the brotherhood in their adherence to the principles of faith, are in a fit condition to commune.* By this means the necessity of judgment is done away with. Whatever judging is done is by the word, and the invitation is extended to whoever will comply with the requirements of a real communion.

*A person that is not a church member cannot be one in practice with us, and must therefore not be allowed to commune.

It is inconsistent to admit to our communion one whose faith is apparently with our own; but who exercises the liberty of communion with churches whose faith and practices are radically different from ours. By communing with a congregation, we show ourselves to be in union with that denomination. How can we be in union with two congregations whose faith and practices conflict in a number of doctrines? We have no right to belong to any church with whose faith and practices we cannot agree. Every one should seek a religious denomination whose faith and practices are in harmony with his own.

A refusal to unite with any church is sufficient reason for debarring said person from the communion of that church, unless such person happens to belong to a church of similar faith. For example, the faith of the Mennonite and Amish Mennonite congregations being the same, members of one should be allowed to commune with the other. There is no reason why these two organizations should not be merged into one organization.

Take a body of Christian believers that are in peace with God, and united as "one bread and one body" in the faith, and you have a body of Christians among whom Christ would gladly take His place as the Elder Brother—the head of the church.

OPEN COMMUNION.

The practice of throwing the doors wide open, and inviting every one that feels so to commune, looks very liberal, to say the least. While we like to be charitable, we want, at the same time, to be consistent. Even those who are most strenuous in their advocacy of open communion, admit that the principle of a common fellowship in the communion is taught by Paul. Deny that, and you take the soul out of the communion. It appears very brotherly to invite every one that feels like it to enter into this common fellowship; but is it consistent? Let us see.

A brother becomes disorderly. He does a number of things which the church can not tolerate, and after efforts to win him back have failed, he is expelled. He goes right over to another church which has no restrictions along the lines in which he transgressed, and becomes a member in full standing. The time for communion comes around. The invitation is extended to all that feel at peace with their God. A number of members from other churches accept the invitation, and with them this excommunicated brother. The church has decided that he was not in proper spiritual condition to belong to their number, and

yet they now invite him, who had never pretended to change his faith or life, to fellowship with them, in solemn communion with their God.

This puts us to thinking. We look around to see who else has responded to the invitation. Since this is the communion at the Lord's table it is expected that Christ, our Elder Brother, is at the head. With Him our church members, good and bad, among them Methodists, Presbyterians, Lutherans, Catholics, Universalists, and also some non-professors. Imagine the pastor standing before his congregation, looking down over this motley array, and saying in the language of Paul, "For we being many are one bread and one body!" But some say, "We extend the invitation only to those who stand in peace at home, and whose home is with some evangelical church." This is some better. If these churches had the same faith, had practically the same regulations, and were equally strict in their discipline, we would say, amen. As is generally the case, however, we cannot endorse the idea, from the fact that the unity required by the Gospel would still be lacking. One communicant would say, "Immersion is the only true baptism." According to that, half the communicants would be unbaptized. Another communicant would say, "We can not tolerate secret societies," while half the communicants might be entangled in one or more of them. A great many more points of difference might be brought up, but we have mentioned enough to show the inconsistency of a pretended communion where unity is lacking.

Let us draw the lines a little closer. Enumerate the principles which you believe the Bible teaches, and which the church to which you belong has adopted as the tenets of her faith. Make that your basis. Then you have complied with the Gospel requirements with reference to unity.

PERSONAL RESPONSIBILITY.

What has been said so far, refers principally to churches. When the church has done her duty with reference to promoting the unity and purity of the body partaking of the sacred emblems, the responsibility of the church ends, while that of the individual begins. If the individual confesses falsely as to his standing with his God and with his church, that is a personal affair of his own. This fact is forcibly stated in 1 Cor. 11:27-29, as follows: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Some have used this language in support of open communion; but they forget that there are instructions given to the church in the preceding chapter. Apply this language to individuals, and that found in the previous chapter to those that have the Lord's table in charge, and you have the Bible teachings as to the regulations that should govern this ordinance.

IS THE CHURCH RESPONSIBLE WHEN UNWORTHY
MEMBERS COMMUNE?

That depends upon what steps have been taken to keep them out. If the church does her duty in instructing the communicants in the holy faith, has her members to confess to a unity of the faith and peace with God and each other, and directs those who cannot confess to this not to partake of communion, the unworthy communicants, and not the church, are responsible for any false confession that may be made. If, on the other hand, the church extends a general invitation to whoever desires to commune, the church assumes the responsibility for any violations in Gospel unity and purity, and every member that communes shares the responsibility.

THE FULL MEAL, OR LOVE FEAST.

Some contend that as our Savior and His disciples ate a full meal at the institution of the ordinance, the custom should still be observed. Such persons deny that this full meal was the Jewish Passover, (1) because they used "the fruit of the vine" at the table; (2) because our Savior and His disciples went out after supper; (3) because they claim to have evidence from Jno. 18:28, etc., that this supper was eaten the day before the Jewish Passover. To allow the adherents of this idea to use their own references and apply their own construction, we must admit that they can put up a plausible story; but to take the Bible as it reads—to take the four Gospels as they stand, without any "doctoring," we are compelled

to oppose the full meal as any part of the ceremonies of worship, for the following reasons:

1. We have the testimony of Matthew, Mark, and Luke, that Christ and His disciples called this the Passover (Matt. 26:17-29; Mark 14:12-25; Luke 22:7-30). No one should object to calling things by the same name that Christ did.

2. The above Scriptures teach that this Passover was killed "the first day of unleavened bread," the regular time for killing the Jewish Passover (Ex. 12:6-18).

3. In reading these Scriptures, we can get no other idea than that the disciples understood this to be the Jewish Passover. We can nowhere find that our Savior ever taught them that it was not the Jewish Passover. If the apostles were ever so instructed, they never repeated it publicly enough that it found its way into the Bible. Why have we this silence on the subject on the part of the sacred writers? Since Christ never explained that this was not the Jewish Passover, why not take Him at His word, and call it the Jewish Passover?

4. If this was not the Jewish Passover, but another supper, as some would have it, the Bible is silent as to where it was instituted, its significance, and how it should be kept.

ALLEGED IRREGULARITIES.

Concerning the alleged irregularities, such as passing the cup, going out after supper, etc., we see no violations of the laws governing Passovers.

The particulars concerning the way the Passover should be eaten, as recorded in Ex. 12, have reference more particularly to the first Passover. Their circumstances were such that they were to keep themselves in readiness to move at a moment's warning. Hence, they were not to leave their houses, but be ready with staff in hand, etc. It is true that they were not commanded to use wine at the feast, but where, in God's word, was it forbidden? Bible scholars tell us that it was a custom among the Jews to pass as many as four or five cups on such occasions. Besides, there can be no advantage gained by trying to upset the testimony of Christ and the apostles, by hunting for alleged irregularities. That would be like saying that a bird is not a bird because it has lost a few feathers out of its wings. Let us be consistent.

THREE WITNESSES.

We cannot establish the fact that this was any other than the Jewish Passover, without establishing a conflict in the Bible. As already seen, Matthew, Mark, and Luke plainly establish the fact that this was the Jewish Passover. Now suppose it could be just as plainly shown by John that it was not the Jewish Passover (which is not the case) there would be three in favor and one against. Whose testimony should we take, the three or the one? But why, when this question is plainly settled by the first three Gospels, should we seek to overthrow their testimony by standing on a number of supposed incoherent technicalities

found in the fourth? If some critics would try half as hard to find harmony as they now try to establish a conflict, it would not be hard to find.

HARMONY OF THE GOSPELS WITH REGARD TO THIS PASSOVER SUPPER.

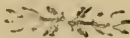
The preparation for the supper was Thursday evening, April 6; or Nizan 15, beginning at 6 P. M., 14th. Matthew's account of the preparation is found in chapter 26:17-19. "Now the first day of the feast of unleavened bread the disciples came to Jesus." This refers doubtless to the 14th day in the evening of which began the 15th day, when the seven days' passover feast began. Mark's account is in chapter 14:12-16. He says, "And the first day of unleavened bread, when they killed the passover, the disciples said unto him," etc. The lambs were killed about two o'clock on the 14th day of Nizan, and eaten with the beginning of the 15th soon after sunset. Luke's account corresponds with the passages already noticed, (22:7-13). He says, "Then came the day of unleavened bread, when the passover must be killed." The same 14th day, when the feast began at or after sunset. The same three evangelists notice *Christ and the Twelve going to Jerusalem*. (Matt. 26:20; Mark 14:17; Luke 22:14). Luke alone notices *the strife of the apostles for the first place* (22:24). He also is the only one that notices directly *Christ's rebuke* (22:24-30). John notices the rebuke indirectly in his account of the washing of the disciples' feet (chapter 13). It would be impossible to harmonize

these accounts with any other supper or feast than the Passover; so we must seek to harmonize John's account with those given by the other evangelists. When Jesus was led, early the next morning, up to the palace of Pilate, the Jews proceeded as far as the grounds about it, but no farther, lest they become defiled by the act of entering the residence of a heathen during the Passover week. At six o'clock began the preparation day for the Sabbath (not for the beginning of the feast) a double day, being also Passover Sabbath. The Jews were especially careful not to be defiled so as to be prevented from attending the feast on this "high day." "This makes the account of John (18:28) clear, in which he says 'that the rulers would not enter the palace, that they might not be defiled, but might eat the passover.' Some have been led to suppose that the Passover was not yet begun. Furthermore, 'Upon each of the seven days of the feast was offered a sacrifice for the whole people' (Num. 28:19-24), hence John's expression, 'might eat the passover', must be taken on general terms, as covering the whole seven days' feast, as in 2 Chron. 30:22, 'They did eat the feast (passover) seven days.' "

FULL MEAL CONDEMNED.

The apostle Paul, in the 11th chapter of 1 Corinthians, condemns the practice of adding the full meal to the communion. He calls their attention to a number of irregularities; among them their eating and drinking. After rebuking them

sharply for this disorder, he tells them what he "received of the Lord." He tells about the breaking of bread and drinking of the cup, and adds, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." What does he say about having received of the Lord concerning the full meal? Not a thing. What does he say about the full meal? "This is not to eat the Lord's supper"? "If any man hunger, let him eat at home." Paul condemned not only the disorder of the Corinthians in eating the full meal supper, but he condemned the full meal itself. What else could he have meant when he said, "If any man hunger, let him eat at home," and, "What! have ye not houses to eat and to drink in?" When the only reference found in the Bible concerning the full meal is to condemn the practice, why should we still favor its observance?



CHAPTER XIV.—FEET-WASHING.

“If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” Jno. 13:14, 15.

A COMMAND.

There has been much contention concerning the real meaning of the thirteenth chapter of John; yet no language in the Bible is more plainly and forcibly written. All Bible students agree, (1) that Jesus washed His disciples’ feet; (2) that He explained what it meant; (3) that He commanded them to wash one another’s feet; (4) that He afterwards commanded them (Matt. 28:19) to “teach all nations” to “observe all things” that He had commanded them; and (5) that feet-washing is one of the “all things” that He commanded His disciples to observe. With these facts conceded by every one, it is difficult to conceive how there can be any difference of opinion as to what our real duty is with reference to the subject under consideration. Yet we know that there is a difference and it is to these differences we now address ourselves.

VARIOUS OPINIONS.

One class of persons disposes of this subject by ignoring it entirely. Some contend that while

this was a command, with the idea that it should be observed, conditions have changed, and its observance is no longer necessary. Others say that this is a command, but it is not essential to salvation; therefore we may do as we wish about observing it. Many persons contend that feet-washing is to be observed as a good work, not as an ordinance; that Christ here taught a lesson of humility, giving out the idea that we should never be so proud as not to be willing at any time to stoop to wash our brethren's feet. Another view is that Christ, knowing the disposition of man to exalt himself, instituted the ordinance of feet-washing as a ceremonial service, to be observed by His followers through all coming ages as a symbol of a "meek and quiet spirit" and of the equality of all Christians.

Whatever may be the merits of these views, it is evident that some of them must be wrong. Human opinion is wrong so long as it conflicts with the word of God. It remains for us, therefore, to consider this subject in the light of the Scriptures, fling to the winds all testimony contrary thereto, and establish ourselves upon a Gospel foundation.

FEET-WASHING IN THE OLD TESTAMENT.

Turning to the Old Testament, we find this subject mentioned both as a service and as a ceremony. As a service, it is mentioned in Gen. 18:4, where Abraham entertained three angels; in Gen. 19:2, where Lot was serving in a similar capacity; in Gen. 43:24, where Joseph entertained

his brethren; and in several other places. From these scriptures we learn that the customs of those times required the host to set out water that the guests might wash their own feet. This was similar to our modern custom of setting water before our guests that they may wash their hands and faces. Like our modern custom, the ancient usage was for personal comfort as well as for cleanliness. Since their feet were imperfectly covered with sandals, it is not difficult to see a cause for the origin of this ancient custom.

As an ordinance it was practiced by Moses, and Aaron and his sons. An account of its institution is recorded in Ex. 30:17-21. An account of its observance is recorded in Ex. 40:30-32.

We notice this difference between feet-washing as a custom and feet-washing as an ordinance, as the two appear in the Old Testament. As a custom, it was observed, not because it was a command (for nowhere in the Bible has a voluntary custom been enjoined upon us as a religious duty), but because circumstances dictated and human reason acted. As an ordinance, it was instituted by authority of God and a reward offered for its observance.

The very unobservant reader will not fail to observe that the washing of feet, as mentioned and explained in John 13, more nearly resembles the ceremonial feet-washing than the service feet-washing mentioned in the Old Testament. Compare the washing of feet as presented in John 13:1-17, with the washing of feet as presented in

Ex. 30:17-21, and it will be noticed that they are alike in two particulars: (1) both are instituted by divine authority; (2) there was a reward promised for its observance.

IS FEET-WASHING AN ORDINANCE?

To answer this question, we must first determine the meaning of the term. *Webster* defines an ordinance as "an established rite or ceremony." It has also been defined as "a command with a purely God-ward meaning." From these definitions and other testimony of Bible scholars, we conclude that an ordinance is an act or ceremony instituted by some one who has authority to do so. *An ordinance is not a sacrament* in the sense that the original meaning of the word *sacrament* implies. Applying the subject under consideration to this well-authenticated view, as to what constitutes an ordinance, we conclude that foot-washing is an ordinance, because—

1. There can be no doubt as to the authority of Jesus to institute anything He saw fit.

2. That He here instituted something new, is evident from the expression, "What I do thou knowest not now." That He intended His disciples to continue the practice, is evident from His command to "wash one another's feet."

3. That He intended this as a church ordinance, is evident from the fact that He did what He did as the head of the church. The reading of this chapter impresses us with the thought that no one but Christ and His disciples participated in feet-

washing. Since this ceremony was instituted in church, participated in by the church, and established by the One, who, above all others, had authority to do so, we call this a church ordinance.

We have another reason for calling this an ordinance. We have never heard any one dispute that the washing of feet, instituted according to Ex. 30:17-21, and practiced according to Ex. 40:30-32, was an ordinance. Why then should we dispute that the washing of feet, as mentioned in Jno. 13:1-17, which resembles it in essential particulars, is an ordinance?

PLACE WHERE THIS CEREMONY WAS INSTITUTED.

It has long been a matter of controversy as to where this ceremony took place. As we recognize a command as a command, regardless of the place where it was given, we do not consider this essential to the solution of the question under consideration. Still it might be well to notice briefly this phase of the question to throw some light on the relation which this ordinance sustains to another ordinance instituted by our Lord and Master—the communion.

COMPARING SCRIPTURES.

By comparing Matt. 26, Mark 10, Luke 22, and Jno. 12, we glean the following facts:

1. Satan put it into the mind of Judas Iscariot to betray his Lord at or after the Bethany supper, but before the Passover supper mentioned in the first three Gospels, or the supper mentioned in

John 13, (Matt. 26:14; Mark 14:10; Luke 22:3-6, John 13:2).

2. Jesus informed His disciples of His coming betrayal at the Passover supper mentioned in the first three gospels and at the supper mentioned in Jno. 13, (Matt. 26:21; Mark 14:18; Luke 22:21; Jno. 13:21).

3. Judas went out after this supper to inform the chief priests of the whereabouts of Jesus (Jno. 13:27). We believe this to be in accordance with a previous agreement.

4. Matthew, Mark, and John record the fact that Judas received the sop at this supper. Luke says in the same connection, "The hand of him that betrayeth me is with me on the table." (Matt. 26:23; Mark 14:20; Luke 22:21; John 13:20).

These facts are sufficient to convince us that the Passover mentioned in the first three gospels and the supper mentioned in John 13 were one and the same supper. We know that there are technical points which may be so construed as to lead to different conclusions, but the weight of Gospel testimony is on the side which we have just indicated. We are led to the conclusion, therefore, that the ordinances of the communion and of feet-washing were instituted at the same time. No better time could have been selected. Our Savior was now at the close of His earthly career. His work was about completed. His miracles had been wrought. His doctrines, which were to send a thrill of joy through every Christian heart, had been promulgated. His disciples had been indoctrinated, and

His "hour was come." Here, in the dead of night, when Nature's veil had wrapped the earth in solemn repose, and His enemies were hiding behind the veil of darkness to carry out their infamous plot to put an end to His existence, He solemnly instituted two ordinances or memorials, whereby the principles of His religion and His sufferings might be kept fresh before the minds of the people forever—feet-washing, the symbol of humility; that quality of the mind through which alone the universal brotherhood of man can be maintained: and the bread and the cup, symbols of His broken body and shed blood; the memorial through which His sufferings and death are to be remembered forever.

NECESSITY FOR THIS ORDINANCE.

It is scarcely necessary to argue that an ordinance like the one under consideration is a help to the cause of true holiness. Christ knew the disposition of man. The sons of Zebedee were not the only ambitious men in the church. Pride, that arch-enemy of godliness, is everywhere to be found. But does the washing of feet as a ceremony make Christians humble? No; but it helps. It impresses them with the humble spirit of our Savior, and brings before them the necessity of maintaining the universal brotherhood of man. There are two facts which should never be lost sight of, in considering the necessity of observing this ordinance:

1. A thousand years of indoctrination would never induce a church whose members are fore-

most in the vanities of this world to adopt this humiliating ordinance.

2. History has proven that whenever a church has set aside this ordinance, that soon all the Bible ordinances and restrictions that call for self-denial found their way out at the same door. Let this sacred ordinance remain in our churches forever, to show that as Christians we stand on a common level. Let us defend it and practice it, (1) because it is a command, (2) because of its influence in keeping the spirit of true humility in our churches, (3) because it is a privilege which we cannot afford to fail in exercising.

OBJECTIONS TO CEREMONIAL FEET-WASHING.

1. *An old custom.*

It is urged that Jesus here followed an old, Jewish custom, and that He Himself washed His disciples' feet to give them an example of humility. This objection might have weight, were it not for the fact that Christ informed Peter that he (Peter) knew not what He (Christ) was about to do. "What I do, thou knowest not now; but thou shalt know hereafter." Certainly Peter was not ignorant of this time-honored custom. Besides, the Scriptures will hardly sustain us in an assertion that they had a custom of "rising from supper" to wash feet. The Levitical law was very strict on this. They took their baths and did their washings beforehand. Not mentioning the fact that the disciples were not the guests of our Savior, and that therefore He owed them no service of this kind, the Scriptures sustain the

idea that *it was customary for guests to wash their own feet*, just as our guests wash their own hands and faces.

2. *Christ performing a service.*

It could not have been that; for the Jewish law was very strict concerning the cleansing processes before partaking of any feast. Especially was this true of the Passover. There being no cleansing to do after supper began, there was no need for service of this kind. When Peter demanded that his hands and his head be washed, Christ informed him that "he that is washed needeth not save to wash his feet;" and, "ye are clean but not all." Because they had soiled their feet? Oh no! "For he knew who should betray him; therefore said he, ye are not all clean." It is clear, then, that this was not an act of cleansing; but a ceremony designed as the symbol of humility; as He afterward explained.

3. *Not a command; but a statement telling us what we ought to do.*

Not a command! Then what is a command? "*I have given you an example, that ye should do as I have done to you.*" In other words, "I have washed your feet. I have explained the meaning of the act. Now I expect you to do just as I have done to you." What did He do to them? He washed their feet. What did He intend that they should do? Wash one another's feet. "*Ye should do*" makes this a positive command.

But suppose it were simply a duty pointed out. Is any one justified in not doing what he ought to

do? Can we be obedient and not do what our Savior plainly says we ought to do? If any one chooses to be contentious, and to quibble because the word "ought" is not sufficiently strong to compel obedience, let him learn a lesson from the unprofitable servant (Matt. 25:30) who was commanded to be cast into outer darkness because he had failed to do what he *ought* to have done.

4. *Silence of the Scriptures on this Subject.*

It is urged that if this were really intended as a ceremonial service, we would find more frequent mention of it in the epistolary writings.

The subject under consideration is more than a mere arbitrary command. There is nearly half a chapter devoted to it. Our Savior first gives the example, next explains what it means, then gives the command. That should be sufficient to make us understand. What more do we need?

Besides, no church was ever established by epistolary writings. The apostles went about from place to place, preaching the Gospel and establishing churches. The doctrines were first delivered to them, not by epistles, but in person. Ceremonial worship is mentioned in the epistolary writings only when it was found that those doctrines were abused or misunderstood. The subject of feet-washing is barely mentioned; for it was so clearly set forth in Jno. 13, that there was no necessity for misunderstanding it; hence there was no necessity for frequent mention. There is but a faint echo from it in the epistles, which is enough, however, to show what importance the

apostle placed upon it. The reference is 1 Tim. 5:10.

5. Feet-Washing as mentioned in 1 Tim. 5:10 placed in the Category of good Works.

It is urged by some that since this subject is mentioned in connection with a number of good works, it must also be classed with these Christian duties.

In one sense, it is a good work. We perform a good work when we suffer ourselves to be baptized, partake of the communion, or do anything else commanded by divine authority. In this sense it is a good work; but it can not be taken in the sense that it means a deed of charity. The Bible does not admit of us confining our deeds of charity to "saints" alone. Had this read, "the needy's feet," or "guest's feet," or "stranger's feet," or "visitor's feet," there would be more ground for argument; but since it expressly states "the saints' feet" it puts this passage in line with our Savior's admonition to saints, "Ye ought to wash one another's feet." In this way do we wash the saints' feet.

THE SUBJECT "SPIRITUALIZED."

Some that object to ceremonial feet-washing, pretend to draw "a deeper spiritual meaning" out of this subject. In their opinion, whenever we perform a good deed for any one (such as blacking shoes, dusting one's coat, etc.,) we are washing one's feet. If this is the proper rendering, it is the only instance where our Savior spent much of

His valuable time, and a great deal of extra pains, in commanding His followers to do what man, by common consent, would do anyway.

Granting, for the sake of argument, that feet-washing was simply a custom, it must have started among men, not by divine authority, but because man, by common instinct, fell into the habit. As such, the custom would have been observed so long as the necessity for it existed. What need then of our Savior spending so much of His time, right at the close of His career, when moments were truly golden, and practical instruction was much needed, to teach man something that would have been done without this emphatic example and command?

The most reckless characters often observe this command in the sense that these good-works advocates interpret it. When occasion requires, they will entertain you, though a stranger, accommodate you with the best they have, and wash your feet, if necessary, without one thought of even respecting the name of Jesus.

Strange as it may seem, there are many Christian professors who say that this is fulfilling our Savior's command. It is equally strange that our Savior, who knew all things, should spend almost His last moments in forcibly admonishing His disciples to do what they and everybody else would have done without a word from Him. There is not a parallel case to be found in the whole Bible.

Then, what does this "deeper spiritual meaning" lead us to? It leads us to "spiritualize" away this important command. "Spiritualizing" away the literal meaning of Scriptures that call for self-denial, usually "spiritualizes" away their spiritual meaning.

After listening to the advocates of a "deeper spiritual meaning" with reference to this subject, and watching the actions of many who discard it without ceremony, we are satisfied to take our Savior at His word, and observe this ordinance as a part of our ceremonial worship. There is a principle underlying this command which is much more far-reaching and important than the mere act of performing a service. The same reason that now prompts people to discard this holy ordinance, caused our Savior to institute it. Substitute service feet-washing (which practically means no feet-washing at all) for ceremonial feet-washing, and you issue a pressing invitation for pride and caste to enter the churches. God speed the day when all Christendom will stand united, not only upon this ordinance, but upon the vital Christian principle of which this ordinance is a symbol. May our attitude be such that we may with gladness hear the words, "If ye know these things, happy are ye if ye do them."

CHAPTER XV.—WOMAN'S PRAYER-HEAD-COVERING.—1 Cor. 11:1-16.

AN ORDINANCE.

The first thought to be considered in connection with this chapter is that the apostle is here speaking of "ordinances." He says, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." He commends them for their apparent sincerity in keeping these ordinances. A careful reading of the whole chapter shows that while the Corinthians had been trying to keep the ordinances, they had become confused on some of them. So the apostle again explains the head-covering and the communion, and adds, "The rest will I set in order when I come." This reference on the part of the apostle, to these things as ordinances, forever settles the question as to whether the subject under consideration is or is not an ordinance.

NECESSITY FOR THIS ORDINANCE.

The apostle recognizes the necessity of something visible to show the relation between man and woman. "For I would have you know," he says, "that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Of the four beings here mentioned, the man and the woman alone are visible; hence

there should be something visible to show the relation between them. How is this to be shown? Let the Bible speak. "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman praying or prophesying with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if a woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered."

WHAT THIS COVERING SHOULD BE.

That a woman should have her head covered while praying or prophesying, no enlightened Christian disputes. The language of the Bible is too plain to admit of any doubt. There has been some dispute, however, as to what constitutes this covering.

Some say it is her hair; but a careful study of the Scriptures will convince us of the error of this view. Verses 14 and 15 read as follows: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Here the apostle refers to nature for a comparison to illustrate the truth of what he is teaching. In the discussion of this subject, until we reach verse 14, Paul speaks of an artificial covering, which the Revised Version calls a veil. In verses 14 and 15 an illustration is made of what nature teaches, and reference is made to the long-hair covering. The original Greek word for covering in verse 15 is *peribolaïou*, and is

quite different in form and meaning from the original Greek words, *katakalupto* and *katakaluptetai* in verses 5, 6 where the artificial covering or veiling is meant. Go where you will, among nations civilized and uncivilized, and you will find that the custom of woman wearing long hair is almost universal. Nature has provided her a covering, and it is a glory to her. But that this is not *the covering* which the apostle calls an "ordinance" is evident from the language of verses 5 and 6. The word "also" in verse 6 settles this matter beyond a doubt. With remarkable force, the apostle argues that if the woman discards the covering which God, through His ambassadors, has ordained shall be worn, she might as well discard the covering which nature gives; "for, if a woman be not covered, let her also be shorn." "If it is a shame for a woman to be shorn or shaven," what shall we say to discarding the other covering spoken of in our text?

Simply any kind of covering worn on the head for protection or comfort will not do for the prayer-covering unless there is something about its use which shows that it is worn as a prayer-head-covering. Verse 10 reads, "For this cause ought a woman to have power on her head because of the angels." The marginal reading thus explains the word "power" found in this verse: "That is, a covering, in sign that she is under the power of her husband." Where is the sign about the ordinary head-gear of a woman to show this?

A careful analysis of our text establishes the fact that the covering spoken of means a real

prayer-head-covering—something that is worn for that purpose. What this should be is not positively stated. The text, however, is plain enough that all must admit that it should be a modest fabric suitable for indoor use, known for the purpose designated by the apostle directed by inspiration. It is “a covering in sign.” Its presence means that this is a time of prayer or public devotions, or that the wearer wishes to indicate a spirit of unceasing prayer.

Most of the churches observing this ordinance have chosen the white cap as the covering, which is very appropriate. The cap is easily recognized as something worn as a prayer-head-covering, is the embodiment of neatness and convenience, and its color is the emblem of purity.

WHEN THIS COVERING SHOULD BE WORN.

There can be no mistake made in wearing it all the time. Then there will be no danger of the wearer dishonoring her head by praying or prophesying with her head uncovered.

We believe, however, that the requirements of the Scriptures are complied with when the covering is worn during times of public or private worship, or active Christian work of any kind. This would include private devotions and all manner of religious meetings.

A WORD TO THOSE WHO WOULD BE CONTENTIOUS.

In verse 16, the apostle doubtless gives a gentle reproof to those who are disposed to con-

tend against the Christian custom of the woman covering her head in time of prayer and religious devotions. A difficulty is here presented that cannot be cleared up by a superficial consideration. Many even who have given it their best, unprejudiced thoughts, have failed to understand it clearly. A number of the most reliable commentators, however, such as Clarke, Barnes, and others, agree as to its meaning. Their ideas coincide with the following:

The apostle has written a pointed essay to show that the woman in the Lord should be in subjection to the man in the Lord. God is the Head in whom all things pertaining to His kingdom center. There must not be a division of authority. From the woman upward, authority must move in a straight, unbroken line to the Head—the woman, the man, Christ, God (verse 3). The woman, to *show* her position with regard to the authority of the man over her, is here taught to put a covering on her head, when she prays or prophesies; and not to appear on such occasions like the immodest Greek women who went to their sacrifices with their heads uncovered, like the men. After teaching this plainly, and drawing a lesson from nature (verses 14, 15), to rivet down the arguments which he has made, he gives a warning to those who would still be disposed to contend against what he has taught.

“*We have no such custom*” is what presents the difficulty. Some have thought that the apostle wishes to say that they had no such custom as

“being contentious.” This idea is illogical and unreasonable, if not absurd. It is next to impossible to think of a church of Christ as having the custom of being contentious. It goes without argument that this is not the meaning. Others have concluded that the apostle, after all his direct teaching on the subject, gives room to the contentious person, admitting that neither they as apostles nor the churches of God had any such custom as the woman wearing the prayer-head-covering. This is still more illogical, but probably more gratifying to the contentious individual. There is not a line of teaching in all the apostle’s writings that allows the reasoning away of his instructions to the churches. The true meaning *must be*: “We have no such custom, neither the churches of God,” as the woman praying or prophesying with her head *uncovered*. It is an established fact that the Jewish woman did cover her head in a time of devotion, and the churches under Jewish influences had rightly adopted the custom. It was only necessary that the apostle instruct these Corinthians who were converted from heathenism and knew not the customs adopted by the churches. Let the one who is contentious see by what the apostle has written that a prayer-head-covering is necessary for the woman in the Lord, and let him know, too, that they have adopted the custom in the churches; that they had no such custom as the woman worshipping with her head uncovered.

OBJECTIONS ANSWERED.

1. The head-covering looks odd.

All customs upon which the world looks with contempt are odd and unbecoming in the eyes of worldly-minded people. There is not one of these critics that would not wear the cap if it were fashionable. It is a lamentable fact that many professed Christians do things for fashion's sake that they would not begin to do for Christ's sake.

2. I would be ashamed to wear it.

"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

3. Many of those who wear the cap are ashamed of it.

Occasionally one of our younger sisters may feel somewhat uncomfortable on account of her prayer-covering, but the cases are only occasional. We have no condemnation for those who feel uncomfortable under such circumstances; but rather words of encouragement. To all whom this may concern we give this advice: Don't look to the world for your ideas of right; but rather look to your blessed Lord and Master, who is an abiding comforter to them that love Him and do His holy will.

Even if everything were true which the world says of those who submit to this ordinance (which is not the case) it would not change the word.

It is not for us to reject the word because we are able to pick flaws in other's actions.

4. *If I can not be satisfied in wearing the cap, I had better not wear it at all.*

Every true child of God is anxious to keep all His commands. If you see that this is a command, and you can not get the consent of your mind to obey it, it shows a lack of consecration on your part.

5. *This is not a saving ordinance.*

Neither is baptism or communion. The sinner's prayer is, "Lord, what must I do to be saved?" The true Christian's prayer is, "Lord, what wilt Thou have me to do to glorify God?"

6. *Some people make it a saving ordinance.*

"Abuse of anything is no argument against its proper use."

7. *Some people worship the cap.*

This is mostly in the eyes of those who reject this ordinance.

8. *Other churches do not observe this ordinance.*

"What is that to thee? Follow thou me." It might be well to remark that a number of our now fashionable churches have discarded this ordinance only during this present century.

9. *The hat or bonnet will do.*

See explanation on "What should the covering be?"

10. *"Her hair is given her for a covering."*

Nature gives her this covering. What need was there in the apostle wasting his time in teaching what nature had already taught, and what women, by common consent, would do anyway?

The word "also" in verse 6, establishes the fact that there was another covering spoken of besides the hair. But suppose there was not. Let us adjust the reading to this meaning, and see how it sounds. "If a woman be not covered"—that is, "If a woman be shorn or shaven, let her also be shorn."

11. *The Bible mentions this subject but once.*

Once is sufficient. How often was the command to baptize in the name of the Father, Son, and Holy Ghost given?

12. *Paul was a bachelor; and, old-fogy-like, brought this in to oppress the women.*

Paul taught several doctrines that appear "old-fogyish" to those whose personal pride forbids them to submit to the self-denying teachings of the Gospel. Before any one exercises the prerogative of criticising Paul too freely in this instance, let him carefully read Acts 9:15: "But the Lord said unto him, Go thy way; for he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

CHAPTER XVI—THE SALUTATION OF THE HOLY KISS.

“Greet all the brethren with an holy kiss.”

1 Thess. 5:26.

ALL BIBLE DOCTRINES SHOULD BE STUDIED.

The fact that there are so many Christian professors who have never heard of the salutation of the holy kiss as a divine ordinance, is one of the many proofs of what is now generally admitted, that the average student reads his Bible only in spots.

We are well versed in many parts of the Bible. We can meet successfully any who may choose to dispute our ideas, and turn the phraseology of many puzzling passages of Scripture to our advantage. When it comes to other portions of God's divine Book, however, we are almost as ignorant of them as if they had never been written. We find that, after all, with all our apparent knowledge of the Bible, we are versed only in part of the “all Scripture,” which we are told “is given by inspiration of God, and is profitable for doctrine,” etc. We have called attention to these facts for two reasons: (1) We desire to emphasize the importance of learning the whole revealed word of God; (2) we wish to turn the light upon a portion of God's word

which, by the great body of Christian professors is generally overlooked. An ordinary research will bring to light the following passages of Scripture:

“Salute another with an holy kiss.” Rom. 16:16.

“Greet ye one another with a kiss of charity.” 1 Peter 5:14.

“All the brethren greet you. Greet ye one another with an holy kiss.” 1 Cor. 16:20.

“Greet one another with an holy kiss.” 2 Cor. 13:12.

“Greet all the brethren with an holy kiss.” 1 Thess. 5:26.

When we find language so positive as this, and so easily understood, it presents a subject that is at least worth considering. If it is intended for us, we want to know it.

EPISTOLARY WRITINGS ARE FOR ALL CHRISTIANS.

This language was addressed by the apostles to their followers, as they were instructing them in the “whole counsel of God.” That the subject is of some importance is evident from the fact that the command is so often repeated. The apostles aimed to teach their followers the way to attain to the highest degree of Christian perfection, and hence felt called upon to teach every thing that tended to accomplish this result.

It is scarcely necessary to state that when the apostles composed their epistolary writings, they were not intended merely for the churches to

which these writings were addressed, but for all coming generations. They are so understood by almost every Bible student. We read Colossians 2, for example, or Ephesians 4, or James 1, or any other part of these writings as though they had been especially prepared for nineteenth century Christians. There is not a pious Christian living who does not regard these writings as being addressed directly to himself. Recognizing this fact, we can not fail to recognize that there comes to us the command to "salute one another with an holy kiss."

WHY AN ORDINANCE.

An ordinance has been defined as "an established rite or ceremony." The salutation of the holy kiss was handed down to us by God's chosen apostle to the Gentiles, as well as by that fearless apostle to whom Jesus said, "Feed my sheep," "Feed my lambs." We class this as an ordinance, therefore, because it is a ceremony handed down to us by those whose authority to do so we cannot question.

MEANING OF THIS ORDINANCE.

Among all classes of people—rich or poor, intelligent or ignorant, Christian or Pagan—the kiss has been regarded as a symbol of affection. The mother thus shows her affection for her child, the husband for his wife, the Christian for his fellow-christian. It is not our purpose at this time to show why this is the case. It is sufficient to know that this is the case. What is more nat-

ural, therefore, than for the apostles to exhort their followers frequently to "greet one another with an holy kiss."

VITAL CHRISTIAN PRINCIPLES HAVE THEIR
SYMBOLS IN CEREMONIAL WORSHIP.

The most vital Christian principles have their representative emblems in the ceremonial worship as instituted by Christ and His disciples, in order that these principles might be kept alive within our hearts and before the people. Thus we have water baptism as a symbol of the baptism with the Holy Ghost; the bread and the cup as the symbols of the broken body and shed blood of Jesus Christ; feet-washing as the symbol of humility; the anointing of oil as the symbol of grace, and the holy kiss as the symbol of love.

FOR WHOSE SAKE?

Some say that it looks ridiculous for men to greet each other in this way. Why should this look more ridiculous than for women to greet each other, or for men to greet their near kins-women? The kiss does not seem ridiculous when it is used for fashion's sake. If this is willingly done for fashion's sake, how much more willingly should it be done for Christ's sake. A sneering public should never keep us from doing our Christian duty.

WHEN IT SHOULD BE OBSERVED.

It should be observed often enough to show by our actions that we indorse it. The Scriptures do not lay down any rules as to the time or place for

its observance. We suggest that the members use prudence and discretion, and be sure that they observe it in the true spirit.

ABUSES.

Some have seen fit to point to the way in which this ordinance has been abused, and used that as an argument against its use. We could use this same kind of an argument and argue away every command in the Bible; for where is the command that has not been in some way abused? We admit that some have, in the eyes of others, brought reproach upon the observance of this ordinance by being immoderate in its observance. Ordinances, like any other good things, may be carried to extremes; but the danger seems to be on the other side. Even if this ordinance is sometimes abused, why should we discard it, and thereby make the word of God of none effect? The very abuse emphasizes the necessity for its use.

The salutation of the holy kiss should be used only where brotherly love exists. A shadow without the substance is mockery. The spirit in which the apostles give this exhortation shows us that it should be used by the brethren among the brethren, and the sisters among the sisters.

THE COMMAND SHOULD BE HEEDED.

After people have tried ever so hard to reason away the kiss of charity and ignore its observance, this fact remains: five times in the New Testament Scriptures we are commanded to greet each other

with a holy kiss. As followers of our Lord Jesus Christ, let us heed the command. Let us observe this ordinance, (1) because it is our duty; (2). because it is our privilege in this way to express our love for the brethren.



CHAPTER XVII.—ANOINTING WITH OIL

“Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” Jas. 5: 14, 15.

WHY CALL THIS AN ORDINANCE?

The above quotation is the Bible reason for calling this an ordinance. Whether it should have the dignity of an ordinance is at least questionable. In those days the oil was applied both as a medicine and as a ceremony. It depends upon the use which the apostle had in mind as to how we should class it.

We incline to the belief, however, that the apostle intended that the oil should be applied as a religious rite; because:

1. The sick were commanded to send for the elders of the church. Had this been strictly a sanitary affair, he would have commanded them to send for a physician.

2. The apostle says: “The prayer of faith shall save the sick.” This leads us to the belief that he intended the oil (the natural use of which is to heal) to be used as a symbol of the grace of God, which, in answer to the prayer of the righteous, He applies

as a soothing balm to the natural and the spiritual infirmities of suffering man.

From the reasons just stated, and from the fact that this was handed down to us by one of God's inspired writers, we conclude that the anointing with oil should be called an ordinance.

THE "OIL OF GRACE."

Many able scripturians oppose "anointing with oil" as an ordinance on the ground that the apostle's reference to oil should be taken spiritually and not literally. That he did not mean the natural olive oil, which is sometimes used for healing purposes, but rather the "oil of grace." That the healing to be effected was not to be attributed to effects of the natural oil, but rather to the "oil of grace," we readily admit; but we object to the idea that man has ever been called upon to administer the "oil of grace." That is God's work, and not man's. As well might we argue that man has been called upon to administer spiritual baptism. Man's part of the ceremonial work is to deal with the natural elements. God's part is to accomplish the work of which the natural elements are but symbols.

DIVINE HEALING.

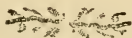
The question of anointing with oil, and the purpose for which it is done, brings up the question of divine healing. It is a sad fact that a question of so much importance should be so much abused. That the Bible teaches that God heals temporal as well as spiritual diseases in answer to

prayer there can be no doubt; but it is equally true that many of our modern "divine healers" are impostors.

Because the doctrine of divine healing has been abused, let us not therefore say that it is not scriptural. Christ taught and practiced it, the apostles taught and practiced it, recent facts substantiate the doctrine, and why should we doubt? It must not be understood that God answers all our prayers exactly as we would have them answered. God answers according to His abundant wisdom. He does, however, answer every truly believing prayer.

PURPOSE OF ANOINTING.

In our opinion, the anointing with oil should take place in cases of serious sickness. It should not be administered as a ceremony preparatory for death, but with the full confidence that "the prayer of faith shall save the sick." It is for the healing of the body, and not an unction for the soul.



CHAPTER XVIII.—MARRIAGE.

“Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” Matt. 19:6.

AN ORDINANCE OF GOD.

Marriage is an institution ordained of God. God saw that it was not good for man to be alone; so He created for him an help-meet, and provided that man should “leave his father and mother, and cleave to his wife.”

While marriage is a heaven-ordained institution, our governments have also passed laws regulating the same. The minister that performs the ceremony that unites a man and woman in the bonds of wedlock has a double office to fill: (1) as the servant of God, he performs a visible part of a divine ordinance; (2) as a servant of his country, he performs the functions of a magistrate.

WHAT CONSTITUTES MARRIAGE.

Matrimony is the bond that unites a man and his wife so long as they both shall live. There are several conditions of marriage: (1) there must be a mutual consent between the contracting parties; (2) this compact must be publicly solemnized according to the laws of the country in which the marriage takes place. With either of

these conditions lacking there can be no marriage. Whoever assumes the privileges of wedlock without first complying with the laws, both of his God and his country, commits a crime against nature and a sin against God.

Some good people have held the mistaken idea that the mutual consent of the contracting parties alone constitutes marriage; and, in support of this view, have pointed to the Old Testament, where marriages have been known to take place without any legal ceremony. It must be understood that in those times the civil government required no legal ceremony to solemnize marriages; and, further, that it was required, even in those times, to make the fact that a union as man and wife existed between two persons, publicly known. Then, as now, a legal marriage had to meet the demands both of God and of the civil government. In our day, our government requires more than a public announcement. It requires a ceremony, and, in most states, a license previous to the ceremony.

Marriage, then, is the act that binds man and wife together during their natural lives. This is done by complying with the laws of God and of the country.

MARRIAGE UNDER THE OLD TESTAMENT DISPENSATION.

An account of the institution of marriage is recorded in Gen. 2:21-25. There are no recorded restrictions until we come to the Levitical law. Lev. 18:6-18 forbids marriage with near relatives,

including father, mother, brother, sister, brother's wife, uncle, aunt, daughter-in-law, etc. Marriage with strange women is forbidden in a number of places. Parents usually made the selections for their children. It was common to solemnize marriages by extensive feasts. Plural marriages were permitted, but not authorized by the Levitical law. Moses, on account of the hardness of the hearts of the people, permitted them to give writings of divorcement.

MARRIAGE UNDER THE NEW TESTAMENT DISPENSATION.

When Christ came, these customs were reformed. To marry one that was divorced was forbidden (Matt. 5:31, 32; 19:9; Luke 16:18; Mark 10:11), and no man was to put away his wife save for the cause of fornication (Matt. 5:32; 19:9). Stricter codes of morals were laid down (Matt. 5:28), and plural marriages forbidden (Matt. 19:9; Mark 10:11; Luke 16:18; Rom. 7:3; 1 Cor. 7:10, 11, 39; 1 Tim. 3:2).

It would be a waste of time to dwell upon the necessity for these restrictions. They are apparent to all observing persons. All history has proven that the looser the marriage laws, the looser the morals of the people.

CONCERNING DIVORCE.

The evils of divorce are becoming more apparent every year. Our court-dockets are filled with divorce cases. In some states it is so easy to obtain a divorce that marriage among many people has become almost a farce. Knowing the ease

with which a separation may be brought about, many people become reckless. They gratify their passions in hasty and inconsiderate marriages. Becoming tired of married life, they grow careless, and one does something that gives the other a legal cause for divorce. The case is taken into court, and a writing given that separates them. Thus is the holy institution, that was designed to maintain the purity of the human family, trodden under foot of man. Lives of those that might otherwise have become useful men and women, are completely wrecked. Children are born into this world who are deprived of proper parental care, and many of them are thus educated to fill our jails, penitentiaries, lunatic asylums, gambling dens, and other disreputable places. How much of this misfortune might be avoided if people would marry "only in the Lord," and if the institution of marriage itself were considered forever binding upon those who take the vow. Take away the possibility of a legal divorce; let it be understood that a marriage means a union for life; and many of these ill-advised marriages would never occur. True, it would work a hardship on some people; but people ought to bear the burdens which they themselves have shouldered. An unfortunate marriage is a blessing in so far as it serves as a standing rebuke to those who regard marriage as an unimportant and trifling affair.

LAWFUL MARRIAGES.

As a civil institution, marriage is lawful when the laws of the country are complied with. As a

religious institution, another condition must be complied with. Christians are to marry "only in the Lord," and to "be not unequally yoked together with unbelievers." From this we understand that Christian believers should unite with believers only. "They twain shall be one flesh." This restriction has reference solely to the fact that a union between Christians and sinners is not sanctioned; yet it should be the aim of every one to select a companion of like faith and sympathies with himself or herself. There are so many things depending upon a perfect union that it would be unwise to have the heads of the household divided upon any important question. They could hardly be expected to agree in their religious instructions, and if they are church-workers as they ought to be, they might feel called upon to be regular attendants at separate places of worship, which would make it very inconvenient, to say the least.

THE CHRISTIAN HOME

should be as nearly a paradise as Christian people can make it. It should not be regarded as a place simply to cook and eat and sleep; but rather as a place to live, where husband and wife may abide in each other's love, and where the children are reared "in the nurture and admonition of the Lord."

Our home is what we make it. It may be a paradise or a very unlovely place. Husband and wife must remember that while they are united by

law, they should be much more closely united by love. Take away the union by love, and the union by law becomes a galling yoke.

Let it be remembered that life has its thorns as well as its roses, its trials as well as its pleasures, its crosses as well as its crowns. Let the wife remember that she was created as an help-meet for man, and when at night he comes to the home, wearied by his toils and burdened with unusual cares, she can do no greater work than to provide for his comfort, and to supply that which alone can lift the burdens of life from his shoulders—a woman's love. Let the husband remember that while he is out in the open air, enjoying the blessings of sunshine, and a healthy atmosphere, his wife is at home, taxing her last energies to provide for his comfort and for all that are in her care. He can do no greater work than to bring some of his "sunshine" into the home; to show by words and by actions that he appreciates her companionship; and to do what he can to make life easy and pleasant for her. Together, they can give their children such instruction as will make them useful citizens and noble Christians. The time that is usually spent in gossiping about street corners, village groceries, and possibly in club-rooms should be spent at home. One of the features of the model Christian home is the family worship in which the members unite to send daily offerings to the great God, who has made it possible for Christian families to exist.

THOUGHTS FOR YOUNG PEOPLE.

Do not treat the subject of marriage lightly. Next to regeneration, it is the most important event of your lives.

The history of woman is the history of her affections. Betray her affections and you betray her whole being.

It is better to enjoy the society of the opposite sex than to be confined exclusively to your own, even if you are not yet seriously concerned in the choice of a life-companion; but it is unwise to monopolize the time of any one of the opposite sex for any great length of time, unless you are at the same time seriously considering your adaptability for life-companionship.

The following attributes should be considered of primary importance: virtue, intelligence, morality, integrity, amiability, piety, vigorous health, cheerfulness, ability to provide for the sustenance of life. Beauty, wealth, and "blood" should be considered of secondary importance.

Let reason, not passion, dictate the result. Are your religious views the same? Has your bringing up been similar? Do you seem to enjoy the same things? Were your first impressions of each other favorable or unfavorable? How about your ages? How much do wealth and beauty figure in this? Is this really your choice or your "last chance"?

If you are looking for some one that is perfect, you will have to try some other world. Study the imperfections of the one whose availability you are

considering, and be sure that you have fully decided that those imperfections are such as you can overlook, before love blinds your eyes to them. Sometime after your "honey-moon" these imperfections will again become visible.

If your "intended" needs reformation in anything, such as swearing, drinking, smoking, chewing, etc., be sure that the reformation takes place before marriage. If he will not give them up for you when he knows there is danger of losing you, it is idle to expect him to give them up when he knows he has you secure. The man that thinks more of a bad habit than of a woman is unworthy of a woman's love.

While we believe that God intended that all able-bodied persons, should, after proper development, seek the married state, yet this should depend largely upon the privileges for selection. It is no disgrace for any one to remain unmarried as long as there is no opportunity for a suitable union. It is a positive disgrace for you to allow yourselves to be united to a person who has the form of a man but the instincts of a brute, simply because it appears to be your only chance. "Choose wisely, or not at all."

CHAPTER XIX.—NON-CONFORMITY TO THE WORLD.

“Be not conformed to this world: but be ye transformed by the renewing of your mind.”
Rom. 12: 2.

WHAT THIS RESTRICTION IMPLIES.

In taking up the consideration of this question, we are conscious of the fact that truth compels us to cross the cherished notions of two classes of individuals: (1) those that would confine this question to personal appearance; (2) those that deny that the question has anything to do with our personal appearance.

Of all the restrictions which God has enjoined upon His people, this is by far the most important. It is based on the fact that the human family is divided into two great classes: (1) those that follow the “lust of the flesh, the lust of the eye, and the pride of life”—the world; (2) those that take Christ as their foundation, and allow their lives to be governed by principles of right—the body of Christ. The simple admonition of our text to those that constitute the body of Christ is, “Do not allow yourselves to become like the world.

THE TRANSFORMATION.

The first question to present itself is, What is the “transformation” spoken of in the text? It is

a change or a "renewing" of the mind. Whenever there is a change of mind, there is a change in all things subject to the mind. Godliness and ungodliness, righteousness and sin, spirituality and carnality, Christianity and worldliness, are all opposites of each other. Whenever the mind changes from one to the other, the forms of the one are discarded and those of the other substituted.

To explain further: A sinner is subject to the impulses of a carnal mind. He lives for self. He is guided by motives which spring from a proud, ambitious, sinful heart, and the gratification of carnal lusts. His mind is bent on what he imagines to be pleasure, regardless as to what conscience might dictate to him as to his real duties. Bring that sinner under the influence of the Gospel; get him to realize the sinfulness and folly of his course, and you will notice a change. He no longer lives for self, but for God. Before, he worked for the gratification of self; now, he works for the glory of God. Before, he was proud, revengeful, careless, disobedient, irreverent; now, he is meek, forbearing, scrupulous, obedient, reverent. He recognizes that there are two great classes of people: the world and the body of Christ. His mind being transformed from a sinful to a righteous state, he leaves the first of these and identifies himself with the second. This is the transformation spoken of in Rom. 12:2.

• VIEWS OF INSPIRED WRITERS.

To show how thorough this transformation should be, and what should be the attitude of the

Christian toward the world, we quote a few verses from the Bible.

“Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.” 1 Peter 2:9.

“If any man love the world, the love of the Father is not in him.” 1 John 2:15.

“Know ye not that the friendship of the world is enmity against God? Whosoever therefore would be a friend of the world is the enemy of God.” Jas. 4:4.

“That which is highly esteemed among men is abomination in the sight of God.” Luke 16:15.

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” Jas. 1:27.

No words of ours could more clearly demonstrate what should be the attitude of Christian people toward the world. Our Savior and His disciples spoke with a clearness and forcefulness which is unknown, even in this enlightened era of the world's history. The whole Gospel teaches us that there should be a sharp dividing line between the church and the world, and that those who profess to belong to the body of Christ should not be conformed in any way to this world, even avoiding every “appearance of evil.”

TEACHING OF JAMES 1:27.

James gives us an idea of what constitutes pure religion. To be “unspotted from the world” does not simply mean to keep from being all over black-

ened with sin. It means purity from all sin. If we conform to the world in unholy conversation, that is one spot. If we conform to the world in seeking worldly amusements, that is another spot. If we conform to the world in following worldly fashions, that is another spot. Other spots might be mentioned. We are not "unspotted from the world" until we have completely severed our connection with the world. The Bible teaches purity from all these spots. While our limited space will not allow us to notice at length all the ways in which it is possible to conform to or pattern after the world, we shall endeavor briefly to notice a few of the most important things, which, if indulged in, will become "spots" on our characters.

INTEMPERANCE.

As the subject of intemperance is treated of at greater length in another chapter, we shall not endeavor to portray its evils here. We desire to notice, however, that indulging in the use of alcoholic drinks in an excessive or even a moderate way is nothing more nor less than giving way to the lust of the flesh, and must therefore be classed as a worldly habit. Christians should plant themselves firmly upon the ground of total abstinence; for by taking a drink once in a while, they put the stamp of approval upon one of the most infamous monsters that ever afflicted mankind.

While we are saying this about King Alcohol, may we not gently and timidly bring in a short notice of his little brother—Tobacco—and venture to ask if the use of tobacco is a Christian habit?

Brethren, beware! "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31).

LICENTIOUSNESS.

This monster evil has no supporters among respectable people. It is pleasing to note that the better classes of worldly people stand with the church in denouncing it. This subject is here noticed in order to class it where it belongs. Among the worldly habits it stands as one of the most degrading, abominable, and sinful.

It might be well, while we are on this subject, to remark that many people who abhor licentiousness, tolerate practices that lead to it. Parents should give their children proper instruction on habits of personal purity. They should throw proper restraints around their daughters, and under no circumstances permit them to associate with young men of questionable morals. It is not necessary to argue this point. The many heart-rending stories that come to us on account of criminal carelessness on the part of parents and those who ought to know better, are enough to convince any one. No respectable young woman will allow an acquaintance of the opposite sex to encircle her waist with his arm, or practice undue familiarity in other respects.

Immorality on the part of man is just as bad as that on the part of woman, and should be considered as much a disgrace. At all times and under all circumstances, we should insist upon moral purity as being both scriptural and decent.

Man without chastity is steeped in vileness that has lowered him beneath the brutes.

BUSINESS TRANSACTIONS.

To say that questionable methods are sometimes resorted to in business transactions, is putting it mildly. To say that Christian professors have shared in these questionable methods, is admitting a painful truth. Christians should remember that they are to be as distinctly a "peculiar people" in business affairs as in any other position. It is here, in the practical affairs of life, where the integrity of man is brought to the severe test, that Christians have an opportunity of showing to their unconverted neighbors that there is a reality in true religion. No Christian will engage in any business in which chance is the predominating feature. The proper name for that kind of business is gambling. No Christian should accept a dollar unless it is given to him as a gift or is honestly earned, or engage in any business in which he can not conscientiously ask God to prosper him. In all their dealings with their fellow-man, let Christians be generous, upright, truthful, conscientious, open-hearted, and strict observers of the Golden Rule.

POLITICS.

To be a successful politician, a man must lay his conscience aside; or else keep it securely hidden away to be used only on "state occasions." A certain politician of national reputation expressed the truth when he said that according to present

customs, purity in politics is an "iridescent dream." He spoke from experience; and every man that has ever had anything to do with politics, if he were to give voice to the conviction that lies deep down in the bottom of his heart, could sound a hearty "amen" to this sentiment. To place our political organization on a Christian basis is about as possible as it was for Mohammed to move the mountain by word of command. How a devout, praying Christian can conscientiously indentify himself with an organization that is composed of good men and bad men and "wheelhorses" and "vote-getters" and spoilsmen and deadbeats, each having a specific work to accomplish, there being a common understanding as to the methods that are to be pursued, all working in harmony to bring about a common result, is hard to understand.

UNHOLY CONVERSATION.

Our conversation is either ennobling or degrading. What we say will either make our hearers better or worse. If we keep alive within us the Christian principles of love and good will to all men, ever remembering that we are the servants of God, we need not fear the results of our conversation. But how often is this lost sight of! How much time that might be used in the service of God is spent in vain, foolish, idle talk.

Listen! There comes John Churchman. He is considered an orthodox Christian. When he comes we may expect to hear some talk that will do our souls good; something that will produce in us

sober thoughts and make us bet'er in more ways than one. He comes. To our surprise, his talk consists in telling some stale yarns or questionable jokes—something that will make the ungodly roar with laughter. What is the result of this? Does it make us purer? Does it make us better? Does it impress us with the thought that he is a noble Christian? Does it increase our veneration for Christianity? If Christians could but realize how much they could do by making their conversion pure and chaste and holy and edifying, what a wonderful change there would be in this world! Let our conversation, then, be pure, chaste, instructive, and elevating. Let us ever strive to shun all mention of vulgar talk, idle gossip, “white lies,” and everything else which is degrading in character. The tongue is a powerful weapon which may be used for good or for evil. Let us strive to use it for God’s glory.

WORLDLY AMUSEMENTS.

Whenever we are called upon to engage in amusement of any kind, let us ask ourselves the question, Will God be thereby glorified? Long ago the apostle Paul gave us this admonition, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

We put this test to theaters, shows, balls, picnics, parties, etc., and question whether or not they are conducted to God’s glory. It is not enough that we should call them “harmless amusements” and patronize them. As followers of our Lord Jesus Christ, who are to “watch and be

sober," and who are to "do all to the glory of God," we cannot afford to go through this world in a giddy, careless way, without weighing our actions in the light of God's word. It stands us in hand to "watch lest we enter into temptation." Now, to return to the kinds of amusement to which we have already referred, let us ask:

1. Do they really make us stronger Christians?
2. Are they conducted to the "glory of God"?
3. Do they make us more prayerful?
4. Do they make us more zealous in the Christian work?
5. Do they make us feel like imploring sinners to give their hearts to God?
6. Do they make us love the Bible more?
7. Do they make us more pious?
8. Do they cause us to meditate on heavenly things, or is their general tendency to make us forget, for the time being, that we are Christians?

Now, Christians, be honest. Take any gathering the object of which is "to have a good time," even including church-festivals, "box socials," etc., and if you were asked the above questions with reference to them, would not your answer to every one of them have to be "no"? Then why should they be called "harmless amusements"? Is it not true that church members who attend such places are of least service to the church? Do you not know that these things are very gratifying to the carnal mind? But you say, we are not carnal? Can you not understand that the tendency of foolish nonsense is to lead away from God?

Christians, we plead with you. Do not indulge in things that will confirm the carnally minded in their sinful ways. Be sober. Be earnest. Be consistent. Never allow yourselves to be placed in any position upon which you could not conscientiously ask God's blessing. "Be not conformed to this world: but be ye transformed by the renewing of your mind."

There are a few things about these gatherings designed to furnish amusement, which we must confess are somewhat inconsistent. A church festival is presumably designed to promote the cause of Christ; yet after the opening prayer (which is often omitted) you could not tell the difference between it and a regular worldly party conducted by confessed sinners. The ordinary Fourth of July celebration is a mixture of prayer, patriotism, foot races, horse races, slow mule races, wheelbarrow races, egg races, sack races, climbing a greasy pole, catching a greased hog, "calithumpian" parades, fire works, and a grand dance at night. What Christian would want part in such a medley of amusements!

Christians can afford to make this the rule: If a meeting is not held for the purpose of honoring and glorifying God, either by praises direct, or by moral or intellectual improvements, it should be avoided. Our time is too short to be wasted in serving the god of pleasure. Any meeting in which amusement is the leading feature, and which is especially gratifying to carnally minded people, is unsafe for Christian people to attend.

OTHER WAYS

in which we may allow ourselves to be conformed to the world, is to become entangled in law-suits, secret societies, carnal warfare, swearing of oaths, etc. As these subjects are treated at some length in other chapters, we pass them by for the present.

PRIDE.

The Bible says, "God resisteth the proud, but giveth grace unto the humble." Meekness is enumerated as one of the fruits of the Spirit. Humility is one of the essential principles of a true Christian life. It is said that man's greatest enemy is himself. The Bible says, "Crucify the old man." Pride says, "The old man is good enough for practical purposes." If you would enjoy spiritual growth, purge yourself of all pride. How is this done? Stop worshiping yourself. Think of yourself as you are, and not as the great, important man that you have imagined yourself to be. See how vain has been your life, and how gracious God has been in giving you life eternal. If this does not humble you at the foot of the cross, and put you in a condition to receive God's spiritual blessings, your case is hopeless.

Closely, though not inseparably, connected with pride is the question of

WORLDLY ADORNMENT.

When we reach the subject of dress, as a factor in worldly conformity, we instantly meet a chorus of objections. The very fact that the idea that following the fashions of the world is conforming

to the world is so stoutly resisted by a large number of Christian professors, makes it necessary to notice this question at greater length than we would otherwise. Should this come to the notice of one whose views on this subject are at variance with our own, we ask him kindly to compare what we in our weakness have to say, with the will of God as revealed in His word, and form his conclusions as God gives him light.

It is admitted by all that the fashions of the world have their origin among people who are anything but Christians; that the love of display and mania for bodily adornment (to say nothing of the questionable motives which we often hear mentioned in this connection) give rise to the ever-changing fashions of society. We have never heard any apologist for fashionable attire contend that fashions were a Christian institution or of Christian origin. The frequent reference to leaders of society, on the part of journals, both religious and secular, as men and women "of the world" is another evidence of the correctness of our position that fashions belong to the world. How can we as Christians conform to the fashions of the world without conforming to the world?

What is there in clothing? Let this be answered by a natural illustration. We have already referred to two great bodies that all Christians recognize do exist: (1) the body of this world, (2) the body of Christ. By way of comparison we call attention to two other great bodies—bodies of soldiers, that existed during our late Civil War,

the Federals and the Confederates. Each had its uniform. One wore the gray, the other the blue. Why these uniforms? To make them stronger physically? No. To make them better? No. To increase their zeal? Partly. To make them fight harder? Perhaps. But principally to enable them to "show their colors," to show "which side they were on." As men rose up to defend either side, they adopted the uniform of the side they espoused. They did not philosophize because there is neither strength nor virtue in garments; but true to the motive which prompted them to act, they arrayed themselves in the uniform of those whose hearts beat in unison with their own. It needed no philosophizing because they were consistent in what they did. A Union soldier would have felt uncomfortable in gray, because that would have represented him to be on a side which he did not care to espouse. For the same reason, a Confederate soldier would have felt uncomfortable in blue.

Is there any more consistency in a Christian wearing the garb of the world, than a soldier wearing the garb of the enemy? The dividing line between two opposing armies is not, cannot be, any more distinct than that which the Bible draws between the church and the world. Our hearts beat in unison, either with the church or with the world. Is it unnatural for us to assume that if we are in sympathy with the world we will conform ourselves to the customs of the world, and that if we are in sympathy with the church we will con-

form ourselves to the customs of the church? Right here the fashionable church member begins to twist. His uniform shows him to be on the wrong side. He knows that either his attire or his profession is inconsistent, and it takes some philosophizing to explain his position. We call on all who have the love of God in their hearts to stand out boldly and show their colors. Let us be sure that our appearance proves us to be in the right column, "Actions speak louder than words." The uniform of the church is plainness; that of the world is the fashion of the day.

Some say that they buy their clothing ready-made and have little thought as to their appearance. How easy it is for those persons to present a fashionable appearance. Is it the spirit that leads that way? If so, what spirit is it? Try those persons a little farther. Buy them ready-made plain clothing. See how many of them would be willing to wear them.

Some say they want their religion in the heart, and not in the clothing. The same reasoning would justify dancing, on the ground that there is no religion in the feet; it would justify gambling, on the ground that there is no religion in cards or money; it would justify stealing, on the ground that there is no religion in the hands or in the stolen goods. Fix it the way you will, the desires of the heart rule the actions of the body. The body wears what the heart dictates. Let our actions, our appearances, our whole being show to

the world that we have been transformed from the world by the renewing of our minds.

There is another phase to this question. In 1 Tim. 2:9, 10 and 1 Peter 3:3, 4, the wearing "of gold, or pearls, or costly array" is forbidden in so many words. This command is just as emphatic, and much more specific than anything we have thus far mentioned. Since the fashions of the world are designed to gratify the whims of the worldly or carnally-minded people, it is not surprising that the apostles would have some specific restrictions to make. A careful study of these passages will reveal to us the fact that the apostles, Peter and Paul, here taught the important truth that as spiritually-minded beings we should seek to adorn "the hidden man of the heart," rather than our corruptible tenements of clay—our physical bodies.

But some say we must not take this language literally, but spiritually. Well, suppose we spiritualize. Can we get any other meaning out of it from what the language teaches? We must remember, however, that spiritualizing does not necessarily mean a throwing away. Literally, this means, Do not adorn yourselves with "gold, or pearls, or costly array;" because (to spiritualize) it is wrong to wear anything for adornment's sake. (Read Isa. 3:16-25.)

In the light of the Scripture passages already alluded to, it is evident that the Bible places two great barriers between us and worldly attire:

- (1) We must not be "conformed to this world."

(2) We must not adorn ourselves with "gold, or pearls, or costly array." These should not be regarded as mere church restrictions, or (as some seem to regard them) as church impositions; but as Heaven-ordained principles designed to assist in maintaining the purity of God's people, and their entire separation from the world. They are the teaching of the Bible, and why should we ignore them?

We are told that we may go to extremes on this question, and so we may. The cause of plain attire has been made to suffer, because it has had to carry too much of the principle of non-conformity. When we speak of a transformation, we speak of an entire separation from the world—a total abstinence from all things that corrupt the mind and defile the soul. This includes our conversation, our business methods, our personal habits, our devotion to God, worldly amusements, etc. Along with this comes the uniform in clothing. Our attire should show that we have entirely cast aside the longings after a sinful world, and the vanities of a proud heart. We sometimes see our brethren clothed in the latest styles in everything except the coat collar. This is laying a terrible stress upon the coat collar. Sometimes we see them decked in the very latest styles, including their broad-cloth coats, chin-scraping collars, toothpick shoes, and other garments to suit; but are very scrupulous about the mustache. This is laying a terrible stress on the mustache. It is just such formalism as this that brings the Bible

doctrine of simplicity of attire into disrepute. Such persons lack the first principles of true non-conformity. Let them be transformed from this world by the renewing of their minds; let them be entirely separated from the world and worldly things; let them loathe the things that are displeasing in the sight of God, and these inconsistencies will disappear. They will conform themselves to the customs of spiritually minded people, rather than to the customs of the world. Their clothing will indicate that they are not devotees of fashion.

Concerning woman's attire we do not know so much; but from reports we understand that she wears ruffles, tuckings, laces, ribbons, ornamental buttons and pins, whalebones, belts, feathers, frizzes, powders, paints, tight corsets, gold, pearls, rings, diamonds, bows, bouquets, bracelets, hats, paddings, bustles, big sleeves, and other things in abundance. If this is simplicity in attire, will some one please define extravagance?

In selecting attire, our first concern should be to wear nothing which the Bible forbids. Our clothing should be plain and inexpensive. Those who excuse themselves for wearing jewelry because they "never think of what they have on" confess themselves to be painfully indifferent to the light of God's word. The Scriptures tell us to "watch." There is a "thus saith the Lord" on the question of wearing jewelry (1 Pet. 3:3, 4; 1 Tim. 2: 9, 10), and why should we be so indifferent as not to notice it? Let our adornment be "the hidden man

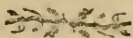
of the heart." Our second concern should be to conform to the customs of the church, and not to the customs of the world. As one people, we should walk as one body. Our purposes, our desires, our hopes, our faith, our appearance, our all should be one. Let us stand for a complete separation. Let us stand for an entire transformation. Let us stand as a "peculiar people," showing by our appearance that we are workers for Jesus.

But let us be consistent in these matters. Let our loyalty to the principles of plainness and simplicity of attire be measured, not by the decrees of the church, but by the word of God. If we have any jewelry about us, let us get rid of it. If the texture and cut of our clothes are not in accordance with our professions; or, if our clothing does not show us to belong to a "peculiar people," let us take the first opportunity to change. Let us not dwell on the border. Let us be on one side or the other, for in this way only can we be consistent.

We do not have to confine ourselves to members of churches who have always stood for the principle of plain clothing, for testimony concerning the evils of fashion. The tyranny of the goddess of fashion is lamented by earnest Christian workers of all denominations, and well may they lament it. Fashion to-day is taxing the last energies of our American people to "keep up appearances." It is absorbing hundreds of millions of dollars that might be devoted to a better cause. It is driving the poor away from the churches be-

cause it is considered a disgrace not to be able to appear in fashion. It is sapping the life-blood away from true Christianity and reducing religious worship to a form of godliness without its quickening power. At its shrine are hundreds of thousands of worshipers who ought to be worshiping at the feet of Jesus.

What is the remedy? Take the Bible. Separate yourselves from the world. Follow the customs of godly people. Cut loose from fashion plates. Rise up to the Gospel standard, and avoid wearing anything for adornment's sake. Let the members of all our churches rise up in one solid phalanx, transfer their affections from the goddess of fashion to the God of heaven, practice simplicity and uniformity of attire, and in all other respects prove that they are transformed from the world by the renewing of their minds.



CHAPTER XX.—NON-RESISTANCE.

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven.” Matt. 5:38, 39, 44, 45.

THE GOSPEL OF CHRIST THE GOSPEL OF PEACE.

Non-resistance means, as the term implies, an abstinence from resistance. Why there should be any difference among Christian professors as to the meaning of the term, or the construction that should be placed upon the language just quoted, is difficult to understand. The doctrine of peace is so inseparably connected with the religion of Jesus, that it is difficult to conceive how any professing Christian can get the idea that it is right for any one under any circumstances to harm his fellow-man. How is it possible that a devout follower of Him who said, “Love your enemies,” should grasp carnal weapons with which to shed human blood!

It is an undisputed fact that Christianity is the religion of peace. The prophet Isaiah refers to the coming Redeemer as the “Prince of Peace”

(Isa. 9:6). In Luke 2:14, the advent of our Savior is thus heralded by the angelic hosts, "Glory to God in the highest, and on earth peace, good will toward men." Matt. 5:22 gives the judgment of our Savior upon the disposition that leads to murder, and in Matt. 5:40 He plainly tells us to "resist not evil;" that if our enemy smites us on the one cheek we should "turn the other also." Add to this the testimony found in Matt. 6:15; Jno. 18:36; Rom. 12:17; 1 Thess. 5:15; 1 Peter 2:20-24; etc., and you have some of the scriptural reasons for believing that the whole Gospel is a gospel of peace—peace with God, peace with the brotherhood, peace with all men. In the light of this array of testimony we cannot escape the fact that it is sinfully wrong to harm our fellow-men, either as a private citizen or on the field of battle.

THE APOSTOLIC CHURCH

had the reputation of being non-resistant in faith and practice. Some historians tell us that at first the early Christians adhered to the non-resistant doctrines literally; but that they afterward found this interpretation to be impractical, and later engaged in carnal warfare when their cause was pronounced a "holy" one. The immediate followers of our Savior understood His teachings largely as He intended them to be understood. They applied them practically.

As further evidence that our Savior's doctrine forbade carnal warfare, we quote from Jno. 11:47, 48.

EFFECT OF THE GOSPEL.

“What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.”

Why come and take away both place and nation? It could not have been because the new religion would have been more obnoxious to the Romans than the Jewish religion was. The fact is the Romans paid very little attention to either at this time. But the point at issue was this: if all the common people would espouse this plain, inoffensive, defenseless religion, there would be none left to resist Roman aggression. Do we not hear men reason the same way to-day?

BROTHERLY LOVE.

All through the Bible, the doctrine of brotherly love is taught. Christians are to be peaceable, meek, kind, charitable. When the soldiers came to John the Baptist and asked him what they should do, he replied, “Do violence to no man.” How different from this advice were the actions of soldiers in our late Civil War, when thousands of men came to a violent death at the hands of their fellow Christian professors, oftentimes members of the same church with themselves!

WAR THE WORK OF BARBARIANS.

We oppose war, because it is a barbarous practice. Show us a nation that is devoid of civilization, and you will point to a nation that appeals to carnal weapons for the settlement of all disputes.

Murder and anarchy thrive most among savages. Here the passions of hatred and vengeance have the greatest latitude. Banish these from the human heart, and murder and war will cease. The cases are very rare where persons, as private citizens or as soldiers on the field of battle, have deliberately taken the life of their fellow-man, without having been stirred by one or both of these passions. When men have risen above hatred and vengeance, they have uniformly denounced war as cruel, monstrous, unchristian. Who can go upon the field of battle, and there behold the mangled, bleeding, writhing forms of thousands and say that it was a Christian act that caused the carnage! The modern move in favor of arbitration is but a general concession to the conviction that war is the work of savages and not of Christians.

TESTIMONY OF WARLIKE MEN.

The conviction that war is the work of barbarians is not confined to Christians. The testimony of the Bible is re-enforced by the testimony of thousands of earnest Christian workers, who feel that war is incompatible with genuine religion—the religion of peace—and this is again re-enforced by the testimony of men who have been the very authors or instigators of war.

Napoleon, to whose ambition hundreds of thousands of lives were sacrificed, knew whereof he spake when he said that “war is the business of barbarians.”

Shakespeare reveals the true character of war in the lines of Henry V., who in addressing his

troops before the battle says: "When the blasts of war blow in our ears, imitate the action of the tiger."

Gen. Joseph Hooker once said to a friend who referred to many good generals who had felt it to be their duty to engage in war: "The truth is, good men cannot be good men and be fighting men. They must have the devil in them. To kill one another men must have their blood up, and then they are just like devils."

A FEW CONTRADICTIONS.

In comparing the Scriptures with the logic of apologists for carnal warfare, a few contradictions which we cannot fail to notice present themselves.

1. The Bible says, "Love your enemies;" advocates of war say, "Kill your enemies."

2. The Bible says, "If thine enemy hunger, feed him;" advocates of war say, "To give comfort to the enemy is treason."

3. In our Savior's prayer we read, "Forgive us our debts, as we forgive our debtors;" in war we forgive the debts of our enemies by shooting them down.

4. The Bible says, "Preach the Gospel to every creature;" soldiers, on the field of battle, send many unsaved souls to eternity without even giving them a chance for repentance.

5. The Bible says, "Resist not evil;" the world says, "Fight the devil with his own fire."

6. The Bible says, "Thou shalt not kill; killing is the principal business of war."

7. The Bible says, "Love your brethren;" it often happens that members of the same church are engaged in the desperate effort of taking one another's lives on the field of battle.

Notwithstanding these glaring contradictions, men continue to advocate war as a heaven-ordained institution.

OLD AND NEW DISPENSATIONS.

The question has been asked, If war is wrong, why did God permit the patriarchs of old to engage in it? We answer, they were under the Old Testament dispensation; we are under the New. God used those people as literal examples from which we may draw spiritual lessons. But for them, we would have no visible evidences that God would punish the children of disobedience. It was from these visible examples of God's divine pleasure, or His divine wrath, that we may know how He will deal with us for obedience or disobedience.

It must not be inferred, however, that God ever took pleasure in these things. "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. 33:11). God permitted many things in those days, not because He found pleasure in them, not because they were right, but because of the wickedness of the people. It was a chastisement for them; it is a lesson for us.

When Christ came, He restored things to their primitive purity. He was sent for this purpose. His blood was to be shed as a ransom for our sins; His life and His teaching were to prepare for us

“that narrow way” that leads to everlasting glory. “He spoke as one having authority.” Hear what He says:

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.” Matt. 5:21, 22.

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” Matt. 5:38, 39.

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.” Matt. 5:43-45.

“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.” Jno. 18:36.

Who can read these words of our Savior, and still say that He did not put an end to carnal warfare on the part of God’s people? Let our Savior’s words be heard when we consider a question of divine authority. We look to the Old Testament as the background of the New, from which we draw much valuable instruction and many lessons

especially applicable to us. We look to the New Testament as the embodiment of all the teachings of the Old which are applicable to us. The correct way to get right on the question of non-resistance is to ask ourselves the question, "What does Christ say about it?"

WHAT WOULD BECOME OF A NON-RESISTANT NATION?

The question has often been asked, What would become of us if we as a nation would espouse the non-resistant faith? We ask, What became of Pennsylvania while the non-resistant policy of William Penn was in force? By some mysterious providence, which human wisdom cannot explain, the conscienceless king of England dealt justly with the peaceful Penn; the Indians were captivated by his rigid honesty, his open-heartedness, and his practical Christianity; and the colony remained prosperous and happy, while the neighboring colonies were suffering from civil strife and Indian wars.

What God did for Pennsylvania, He can do for any state or nation. If He was powerful enough to call us into existence. He is powerful enough to care for us when we obey His teachings.

Here we desire to call attention to the lack of faith on the part of many persons. They recognize that war is contrary to the teachings of the Gospel; but they are afraid of the consequences, should their faith be put into practice. What has God done or neglected to do that they should thus lose faith in His power to sustain His word? Has

not His superiority over man been shown time and again? Why should we then doubt His willingness and His power to make good His promise that He would care for His own? To all who believe in the non-resistant principle as taught by our Savior and His disciples, we would recommend this text, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

SUPPOSE

a thief were to enter your house for the purpose of robbing you, or a number of them were to "hold you up" some dark night for the same purpose, what would you do? We do not know. Different people would act differently under such circumstances. Some would scream, some would beg, some would try to run away, some would take it coolly, while some would offer resistance. Whatever people might do under such circumstances does not affect John the Baptist's advice, "Do violence to no man," our Savior's advice, "Resist not evil," or the apostle Paul's advice, "Overcome evil with good." If we were to act according to divine command, we would take these advices. Just what people would do, is another question. We know of two cases like this, which we shall relate, and let the reader judge which course was best.

1. Some forty or fifty years ago there lived in the state of Pennsylvania, county of Juniata, a prosperous farmer. One night, three robbers entered his house. Though he had espoused the non-

resistant faith, he so far forgot himself as to reach for his gun. That proved to be his fatal mistake. In less than ten minutes he was a corpse.

2. A minister in one of the Eastern States was on his way one night to fill an appointment, when he was halted by some robbers. The first thing they demanded was his money. He spoke very kindly to them, reached down in his pocket, and gave them a few bills, telling them this was all he had. During all this time, he was sending to the throne of grace a fervent but silent prayer. So gentle, so Christ-like was his conduct, that the robbers soon began to treat him more gently, and when they were convinced that he had no more money, they let him go. He had not proceeded far, however, when he remembered that he had some money in another pocket. He turned around, called the robbers to him, and informed them that he had made a mistake; that he had some money in another pocket, and asked their forgiveness for telling them a falsehood. The robbers were so struck with this Christ-like action, that they not only refused to take the money, but handed back the money they had taken away from him. He then told them of his appointment, and invited them to attend. After some reluctance they promised him that they would. They kept this promise, and their conversion followed. The first of these stories we know to be correct. The second, we have on good authority.

What should we do under such circumstances? Take Jesus at His word, and let our "light shine."

Whatever may be our circumstances, let us trust our heavenly Father when He says, "I will never leave thee nor forsake thee."

WE NEVER LOSE OUR INDIVIDUALITY.

Some have tried to justify carnal warfare by saying that the teachings of our Savior on this subject refer to individuals, and not to nations. Correct; but are not nations composed of individuals? We are personally responsible for our own actions, whether we are working as individuals or in the employ of our country. When we are engaged in the unscriptural work of taking the lives of our fellow-beings, it matters not whether we are working alone, or whether there are ten thousand other men engaged in the same work. Deliberately taking the lives of our fellow-men is murder, even if it is done on an extensive and systematic scale. As free moral agents, we have the choice between right and wrong. Those who pretend to believe that in war it is the nation and not the individual that does the killing, never fail to assert themselves as individuals when it comes to drawing their pay. We never lose our individuality.

WE SHOULD OBEY GOD RATHER THAN MAN.

Some people, while admitting that the Gospel is a gospel of peace, justify themselves in grasping carnal weapons on the ground that the apostles command us to be subject to principalities and powers, to obey magistrates, etc. It is clear that we should be subject to the government under which we live. But while we should "ren-

der unto Cæsar the things which be Cæsar's," we should also "render unto God the things which be God's." When a law of God and a law of our country conflict, we should not hesitate in our loyalty to God. It was the failure to violate the commands of God by adhering to certain laws of state that brought our Savior to the cross, the apostles to prison and to death, and thousands of holy martyrs to the stake. In all such cases we should heed the advice of the apostles: "We should obey God rather than man."

DEFENSELESS CHRISTIANS SHOULD BE CON-
SISTENT.

Those who profess to espouse the non-resistant doctrine should be consistent in their professions. It is very inconsistent for such persons to assume the role of "calamity howler." It is sometimes the case that professed defenseless Christians stir up the minds of people by chronic grumbling, and ill-advised criticisms on the government, corporations, etc. Such agitations have a tendency to create a feeling of discontent. A constant feeling of discontent, in course of time, breeds war. When war comes such persons put on a long, sanctimonious face, and say, "Oh no! I never fight. I believe in non-resistance." Vile hypocrites! They helped to create the sentiment that brought on the war, and now refuse to help those out whom they got into trouble. Let it be remembered that non-resistance is much more far-reaching than a refusal to go to war.

NON-RESISTANCE A PRINCIPLE, NOT A POLICY.

Non-resistance is not a mere policy upon which church doctrine is founded. It is a living, Christian principle that shapes our lives, public and private. It makes the Christian peaceable in his home, in church, in society, in business circles. It restrains him from abusing his family, being overbearing in his dealings with his fellow-man, indulging in ill-natured criticisms of any kind, engaging in violent political discussions, murmuring against his government, and resisting by carnal means evil of any kind. Let no one use this subject as a topic for partisan purposes. But let it be considered as a deep underlying Christian principle that transforms us into meek, peaceable, unassuming followers of the meek and lowly man of Nazareth.

PRACTICAL NON-RESISTANCE.

Christians should

1. Love their enemies. (Matt. 5:44).
2. Resist not evil. (Matt. 5:39).
3. Never be overbearing. (Eph. 4:32).
4. Return good for evil. (Rom. 12:21).
5. Avoid disputes of all kinds. (Titus 3:9).
6. Never take part in machine politics. (2 Cor. 6:14, 17).
7. Be peaceable at all times. (Rom. 12:18).
8. Have kind feelings toward all men. (Matt. 5:44; Luke 10:27).
9. Apply the Golden Rule at all times. (Matt. 7:12).

10. Never resent an insult by trying to "get even." (Rom. 12:19).

11. Hide themselves when they cannot control their temper. (Eph. 4:31).

12. Be satisfied with their lot, and not agonize too much over "hard times." (Phil. 4:11).

13. Never grasp carnal weapons for offensive or defensive warfare. (Matt. 5:39; Matt. 26:52).

14. Be in subjection to their government so long as they are not called upon to do anything contrary to the Bible. (Rom. 13:1; Acts 5:29).



CHAPTER XXI.—SWEARING OF OATHS.

“Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all; neither by heaven; for it is God’s throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” Matt. 5:33-37.

ALL OATHS FORBIDDEN.

Thus spoke our Savior in His memorable Sermon on the Mount. He was instructing His followers in the doctrines of the kingdom of heaven. In olden times it had been the custom of the people to bind their promises or covenants with an oath. These oaths were performed “unto the Lord,” and generally in good faith. But now comes our Savior and says, “Swear not at all.” What does this mean? It means what it says. It is one of the things which our Savior came to rectify. It means that under the New Testament dispensation we are not to use the oath under any circumstances. The language “Swear not at all ”

could not have been more emphatic; and the enumeration of things by which we are not to swear, forever banishes the idea that we are justified, under certain circumstances, to use the oath.

To make this still more emphatic, James follows in the same line. He says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Jas. 5:12.

"Neither by any other oath." Swearing, then, is absolutely forbidden. The two passages of Scripture already quoted make this matter so very plain as not to admit of any doubt.

REASONS WHY CHRISTIANS SHOULD NOT SWEAR.

1. Obedience to the Gospel requires it. Our Savior says, "Swear not at all." That should be enough for every obedient child of God. Men may evolve what may appear to them good reasons for taking the oath; but "great men are not always wise." A "thus saith the Lord" should settle all questions for all time to come. God knows best.

2. The reason implied in our Savior's language, when He forbade the oath, seems to be that we have no dominion over the things by which we would swear. Heaven is the throne of God, the earth is His footstool, Jerusalem is His great city, and we have not even the power to change the color of a single hair on our heads. It is out of place, therefore, for us to arrogate to ourselves the authority of invoking the power of Almighty God, or heaven, or earth, or any other

thing, to bind us to the truth of what we are saying, when we know that all this is beyond our power. We should stay within our sphere. Let our communication be simple. It is the evidence of the Christian's trust.

3. Even if we had this power, it is not pleasing in the sight of God to have us bound by solemn oaths. Christ came to make us free. As free men in Christ Jesus, our communications should be "Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." When Christians speak, we hear the truth. Bondage belongs to the world.

PROFANITY.

The most uncalled-for and unnatural form of swearing is profanity. To be made a by-word by our fellow-beings is humiliating to us. Especially is this the case when we have befriended those who hold us in contempt. What shall we say, then, of the sin of those who profane the name of God, the great Heavenly Friend, who has done ten thousand times more for them than any earthly friend they have? It is a contemptible thing for a boy to show disrespect to his father. It is ten thousand times more contemptible for any one to show irreverence to our heavenly Father. There is nothing too low for a profane man. The common pride of man may restrain him from stealing, murdering, etc.; but fear of being found out is all that restrains the vicious. Profanity is the ebullition of a shell filled with corruption. May God be merciful to every one in this condition.

“WOODEN OATHS.”

Closely allied with profanity is the habit, more common among respectable people, of using “wooden oaths.” As examples of this form of swearing we may mention such expressions as “dog-gone,” “by jingoes,” “plague-on,” “by gosh,” “gee whiz,” etc. The difference between this and profanity is simply a matter of degree. It is profanity with a little of the wickedness left out. It is swearing by something fictitious instead of something real, which distinguishes it from real swearing. God pity the man that falls into the habit of using “by-words.” Their use is unscriptural for two reasons: (1) it is a form of swearing; (2) they are idle words without force or good sense.

JUDICIAL SWEARING.

Should Christians swear in court? No; for our Savior’s command is, “Swear not at all.”

Some say that there is no difference between the oath and the affirmation. Such persons are either insincere or honestly mistaken. In the affirmation there is no appeal to God to bind us to the truth; nor is there any “I do solemnly swear” at the beginning. The affirmation is a simple statement without lifting the hand or making any appeal to God, with the understanding that we know the consequences in case we fail to tell the truth. The oath is appealing to or swearing by a higher power. Strip the oath of the raising of the hand and of the expressions, “I do solemnly swear,” and “so help me God,” and you have an affirmation.

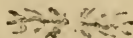
It is claimed by some apparently devout men that a solemn oath before God will produce impressions upon us that nothing else will. That may be so, but it does not change the fact that God-fearing people need no oath to bind them to the truth, while godless men seldom have enough veneration for God to respect an oath after they have taken it; nor do we consider the thought weighty enough to justify us in violating our Savior's command, "Swear not at all." The judgment of man crumbles when it conflicts with the will of God. It is claimed by some that our Savior did not forbid swearing before magistrates. Where do they get their authority for making this claim? Is it possible to swear in courts or any other place and at the same time "swear not at all"? This claim may seem very wise; but it does not bear the light of God's word.

It is gratifying to know that the laws of our country contain provisions for those who cannot conscientiously take the oath. Our right to go before magistrates and tell what we know without binding ourselves over to something we have no right to, is guaranteed by both state and national laws. It is not necessary to raise our hands before God, and swear by Him that we will tell the truth, but we have the privilege, without uplifted hands, simply to affirm that we will tell what we know. Of course, if we fail to tell the truth, we are held liable to the same penalties as if we had violated an oath. This is as it should be. A person who professes to be possessed with so

much piety that he cannot conscientiously take the oath, and then wilfully tells what he knows to be false, is certainly not worthy of any special favors.

NO COMPROMISE.

It has often been asked why we are so strenuous on this subject. We answer, we are not any more strenuous than Christ. When the Bible absolutely forbids the oath under any circumstances, why should we seek to compromise? No; let us stand for Gospel truth—not boastingly, not arrogantly, but meekly. God speed the day when all the professed followers of our Lord Jesus Christ will heed His command on this subject, and “swear not at all,” showing forth such holy lives that their “yea” and “nay” will be known as the truth without the addition of the forbidden oath!



CHAPTER XXII.—GOING TO LAW.

“And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.” Matt. 5:40.

CHRISTIAN FORBEARANCE; NOT RESENTMENT.

The non-resistant principles which Christians are enjoined to live up to are nowhere more clearly and forcibly taught than in the Sermon on the Mount. Among other things, our Savior uses this language: “And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.”

This is in marked contrast with the actions of carnal man. He teaches resentment; Christ teaches forbearance. The carnal man says, “Pay a man back in his own coin; Christ says, “Do good to them that hate you.” The carnal man says, “Do not let a man run over you. Give an inch and he will take an ell;” Paul says, “Be not overcome of evil, but overcome evil with good.”

The true character of a Christian never shines more brightly than in times of oppression. It is not difficult to act Christ-like when all runs smoothly; but when our patience is tried by indignities and injustices heaped upon us by our fellow-man, and we still bear up with the calm, cheerful heart of the Christian, it is then that we exert a power that

can be exercised at no other time. The world refuses to acknowledge Christians as being better than themselves, until they are forced to recognize in Christians superior traits of character.

Being born into the world, we are compelled to use the world, and to deal with worldly-minded people. It is reasonable to expect that at times there may be misunderstandings. When the person with whom we have the misunderstanding is dishonest, and bent on taking advantage of our non-resistant faith, the situation becomes very unpleasant. What is to be done? Stand the opposer a suit; or let him have his way, and then go home and say mean things about him? Neither.

HOW TO GET OUT OF A DIFFICULTY.

Above all things, be fair and generous. Perhaps you yourself are partly to blame. You may have asked too much for yourself; or, perhaps, you may have said harsh things to or about your adversary, that aroused his meanness. So far as it lies within your power, remove the cause of the difficulty. Make it evident that you are sorry for any wrong you may have done him. Show that you are willing to do your full share and much more besides. Do this, not only because, for policy's sake, you want to get out of the difficulty; but because you want to heed your Savior's admonition, "Love your enemy." If you have not this spirit within you, get down on your knees until you have it. Make him propositions that he cannot fail to see are fair in every respect, and appeal to his manhood to accept them. Make him feel that in his

efforts to crush you, he is endeavoring to crush his friend. The cases are rare in which an adversary, under such circumstances, cannot be overcome. It is the Christian way of overcoming evil with good. If it is impossible for you to comply with his requirements—if good will and personal pleadings and self-sacrifices and offers to arbitrate and all other means at your disposal avail nothing—throw yourself upon the mercy of the courts and abide by their decision.

As before stated, the cases are very rare in which Christians need have anything to do with lawsuits. We believe that we may safely say that out of one hundred lawsuits in which Christian professors engage, either as defendant or plaintiff, they are at least partly to blame in ninety-nine of them.

Now do not say that the course which we have just suggested is impractical. It is scriptural, and nothing that is scriptural is impractical. Let Christians adhere to the gospel principle of returning good for evil, and ever remember that God will steer them safely over the fitful waters of life's surging sea, if they will only ask His guidance and trust Him in all things. Even from a natural standpoint the course herein advised is a wise one. A certain man within our knowledge, who had no conscientious scruples about going to law, once said that he would always rather give up a hundred dollars than to stand a lawsuit. In the great majority of legal proceedings to settle financial differences both sides are losers. It

frequently happens that men rush into law over trifles, and spend large fortunes before they give up the conflict. Why should we waste these large sums of money, and stir up feuds that will embitter the remainder of our lives (to say nothing of eternity) when Christ-like actions on our part might prevent it all?

HOW TO AVOID LAWSUITS.

Be fair in all your dealings. Apply the Golden Rule to yourself as well as to others. Be willing to take an injury, and never resent an insult. Be honest, courteous, gentlemanly, neighborly. When your neighbor has harmed you in any way, do not go off and pout about it; but if the offense is great enough, go to him and see if a reconciliation cannot be effected. If your efforts in this direction fail, quietly withdraw yourself from him, and let him have his way. But will not this course encourage others to impose upon you? Not often. The effect is generally the reverse. People admire Christian virtues, even when they themselves do not possess them. Defenseless and inoffensive Christians are sometimes mistreated; but it is seldom that they are without friends. Their Christian love enables them to glory in tribulation, and the unpleasant feelings brought about by a revengeful spirit are entirely wanting. God cares for His own.

If, at any time, it is impossible to agree in your dealings with some fellow-man, submit your case to arbitration. A number of disinterested and intelligent men are more liable to come to a just

conclusion after the facts have been stated by both sides, than a jury can after the facts have been twisted by a small army of lawyers.

The great secret in keeping out of lawsuits is to exercise a Christian spirit toward all men, and to be thoroughly conscientious in all your dealings with them. One-sided quarrels are very rare.

BROTHER GOING TO LAW WITH BROTHER.

The most inexcusable lawsuits are those in which both parties are professing Christians. There is no excuse whatever for any suit of this kind. The glaring inconsistencies of such an action are nowhere more vehemently exposed than in Paul's writings to the Corinthians. We quote from 1 Cor. 6:5-8.

"I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren."

SUMMARY.

Christians should not go to law, because

1. It is contrary to Matt. 5:40 and 1 Cor. 6:1-8.
2. It is contrary to the Bible doctrine of returning good for evil.
3. It is unnecessary.
4. It always produces bad feelings.
5. As a rule, both sides are losers.

CHAPTER XXIII.—SECRET SOCIETIES.

“Men loved darkness rather than light, because their deeds were evil.” Jno. 3:19.

THEIR MERITS SHOULD BE CONSIDERED.

The professed object of secret societies is to serve some benevolent or reformatory purpose. The good that has professedly been accomplished by these organizations has been heralded far and wide. The membership in these orders includes some of the most honored citizens of our country, among them ministers of the Gospel. Yet, in the presence of all these facts, it may still be possible that these societies are not for the best. Indeed, so pronounced and so numerous are the reasons why Christian people should hold aloof from them, that we feel constrained to discuss some of them.

CONTRARY TO THE SPIRIT OF THE GOSPEL.

Let us notice, in the first place, that the fundamental principle of these societies—secrecy—is contrary to the spirit of the Gospel. Our Savior’s first admonition to His disciples is for them to let their light shine (Matt. 5:17). That He Himself worked openly in all things is evident from His testimony, “In secret have I said nothing” (Jno. 18:20). Eph. 5:11 commands us to “have no fellowship with the unfruitful works of

darkness; for it is a shame even to speak of those things which are done of them in secret" (v. 12). Again, in Jno. 3:19, our Savior puts the stamp of disapproval upon secrecy when He says, "Men loved darkness rather than light, because their deeds were evil." All these references are in harmony with the doctrine which our Savior teaches, when He says, "Men do not light a candle and put it under a bushel" (Matt. 5:15). There is no logic in hiding any worthy cause from public gaze. Public inspection can not hurt it. Our Savior wants His disciples to be just like Himself—free and open, ready at any time to "give a reason for the hope that is within."

Apologists for secret organizations say that the fact that an organization is founded on secrecy is not proof positive that its design is evil. Perhaps not; but we know that evil designs are almost always concocted in secret, and the Bible commands us to avoid even "the appearance of evil." There is no weight in the argument, that because all organizations at times feel called upon to deal with certain matters secretly, secret organizations are therefore justifiable; for it is one thing to keep an occasional secret for a limited time, and quite another thing to make secrecy the fundamental principle of the organization. In tead of imitating evil-doers by hiding our deeds under the cloak of secrecy, we should imitate our Savior's example, and follow His advice in letting our "lights shine."

APPLICANTS LED INTO SECRET ORDERS BLINDLY.

We cannot consent to become members of any secret order, because the first pledge is eternal secrecy concerning things that may be revealed. Applicants have no choice in the matter. They cannot examine the inner workings of the order, and then make a deliberate choice of their own. They must go into it blindly, and trust to later developments as to whether the society is worth joining or not.

They become accomplices to all that is good or bad before they know a thing about it. Organizers pretend to explain the workings of the orders; but not a single secret is revealed. Masons pretend to prepare their applicants for the "sublime fellowship" of Masons; but how much of the inner workings of the society do they reveal? Notwithstanding all the assertions to the contrary, it is a fact that the only thing that applicants can do is to close their eyes and blindly accept anything and everything that may be revealed to or imposed upon them.

BOUND AWAY FROM CHURCH AND FAMILY WITH
AN OATH.

We object to secret societies because their members are bound away from their families and their churches (if they belong to any) in oath-bound organizations. This is objectionable for several reasons.

1. *The oath is strictly forbidden in the Bible* (Matt. 5:33-37; Jas. 5:12). It is claimed that some of these organizations do not require an

oath, but simply a solemn promise. Let us examine this "solemn promise." The latter part of it, as in the regular oath, is an appeal to Almighty God to hold them to their promise. What is that but an oath? "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

2. *Christians have no right to allow themselves to be bound away from their church by any other organization.* They owe their first allegiance to God, and have no right to make the institution which He has instituted of secondary importance.

3. *Destruction of home life* is one of the most baneful influences of these societies. How many of our homes are deprived of the head of the family in this way! The men are out on their farms or in their places of business in day-time, and spend their evenings in lodges or club rooms. Thus the husband and father, who might otherwise make home cheerful and impress its attractiveness upon his growing children by conversation, or reading, or useful instruction, wastes his opportunities and neglects the interests of his wife and children, by associating with men as selfish as himself. Weaken the ties of home, and you weaken the life blood of our race. A truly great and prosperous nation is composed of people who enjoy the advantages of well regulated homes. A sure way to destroy the morality and integrity of our people is to destroy the influence of home. A sure way to destroy the influence of home is to fill the husband's mind with secrets which he dare

not reveal even to his wife, who should be his confidant in all things. Upon the subject of women's secret societies, we forbear. They are simply horrible.

CHRIST HAS NO PLACE IN THE LODGE-ROOM.

We object to secret societies, because Christ has no place in the lodge-room. They are perfectly consistent in this, since their membership consists of Christians, Jews, Mormons, Mohammedans, heathens, and worldlings of every description. It would be rather monotonous not to have some form of worship; so they unite on some being whom they can all consistently recognize as God; something like "Mah-hah-bone." But will this do? No; for Christ says, "I and the Father are one." There is no God save God the Father of Jesus Christ. Free Masons pretend to claim that Christ was an eminent Mason; but if He was it is evident that the organization has woefully degenerated since His time. It could not have been a secret organization, for Christ Himself testified that "In secret have I said nothing." Nor is it reasonable to presume that Christ would have given His adherence to an organization that refused to recognize Him as the Son of God. Since Christ is ignored in the lodge-room, it follows that these lodges are non-christian organizations. How Christians can satisfy themselves to feel at home in an oath-bound, non-christian organization is difficult to understand.

THE UNEQUAL YOKE.

Another serious objection to Christians belonging to secret societies is the fact that there they

must of necessity be "yoked together with unbelievers." It is the boast of members of secret orders that there is a much closer union among them than there is among members of the same church. On examining an ordinary lodge, it is found to consist of Christians, infidels, Jews, Buddhists, and what not, all bound together in one fraternity, all having common desires and common aspirations. That their worship is a farce is evident from the fact that infidels sometimes act as chaplain. The minister of the Gospel on Sunday denounces the ways of certain sinners, and the next week fellowships them in the lodges as "brethren." How can he do otherwise? for being yoked together with them, he has his choice between being satisfied with them or himself leaving the lodge. How can Christians be a light to sinners and point them to a higher life, when as "brethren" they are bound together with them on a common level? We call on all Christians who are contaminated with these lodges to "come out from among them" and be separate; to "have no fellowship with the unfruitful works of darkness, but rather reprove them;" to "be not unequally yoked together with unbelievers;" but to become "unspotted from the world."

FALSE CHARITY.

There is a great blowing of trumpets concerning the charitable deeds of these organizations. We would not rob them of one single laurel. We admit that many a person, through their agency, has been relieved of temporal want. But even this,

their most commendable feature, is open to serious criticisms.

The first objection we have to offer against this kind of charity is that it favors the rich and strong against the poor and weak. To illustrate: A and B are neighbors. A owns a fine home, is out of debt, has a small family, is well educated, and in every way able to take care of himself. B is a renter, is very poor, himself and family sickly, and hardly able to keep out of the poor house. They both apply for admission into the lodge. There is no doubt as to the result. A is accepted while B is rejected. How vastly different is this kind of charity from that which the Bible teaches! Besides, there are countless instances on record where deserving persons have been discriminated against because they did not happen to belong to some secret order. If these secret orders are really charitable institutions let these objectionable features be removed.

Let us consider this question a little farther. Under the guise of charity, many fraternal orders attach an insurance policy to each membership. When we remember how many widows have thus been relieved from want, we feel inclined to approve the plan; but a closer examination relieves it of its bright side.

If there are any agencies at work that tend to place our country upon a pauper basis, this is one of them. Take the average farmer, for example. He has his taxes to pay, his farm to keep up, his stock to feed, his family to support, and oftentimes

an overhanging debt and doctor bill. Add to this his expenses in keeping up his lodge membership, and insurance policy, and he must exert all his energies to make his income equal his expenses. When crops are light, or prices low, his poverty increases. Is there any wonder why so many people are getting poorer? And then to think of the money that is uselessly spent in keeping up lodge-rooms, high-salaried officers, organizers, lecturers, books, papers, agents, etc., and we are fully convinced that this charity is not what is claimed for it. After all, the best charity is that in which the sacrifice is made direct, and not in a round-about way.

Just another illustration to show up the "charity" of secret orders, and its results. A is a prominent minister in some popular church. B is a poor neighbor belonging to his congregation. C is another poor neighbor who is a brother-member in his lodge. Now it happens that both B and C become penniless, and must have outside help or go to the poor house. According to the obligations brother A has taken upon himself, he helps his brother in the lodge, but lets his brother in the church go to the poor house.

"Just what we have contended for," says a member of the lodge; "it shows that the lodge is ahead of the church." Just where you are wrong, friend Lodgeman; it shows what a miserable plight the secret orders have brought the popular churches into. Churches that stand out against secret societies, take care of their own members. They recognize that the body of Christ is broad enough

for all purposes. While the Bible tells us "to do good to all men, especially they that are of the household of faith," the lodges bind their church-member members to forsake the interests of those "that are of the household of faith," that they may see to the interests of their "brothers in the lodge." We readily admit that secret orders are ahead of the churches under the charge of such ministers as the "brother A" of our illustration, but we fail to see in this a reason why Christians should suffer themselves to be bound to an organization which encourages them to neglect the interests of their own members for the sake of others. How can a minister consistently advise his hearers to seek "first the kingdom of God, and his righteousness" when he himself makes the earthly home of this kingdom secondary to a non-christian organization? "O consistency, thou art a jewel!"

FALSE RELIGION.

We object to secret societies because they are the promoters of many false notions of religion. We have already referred to the fact that infidels sometimes act as chaplain. A Mason says that a good Mason is a good enough Christian. Thousands of Masons risk their chances of salvation on Masonry. Who has not heard ministers who were also Masons eulogize some departed and unconverted Masonic brother as one who now enjoys existence in the "grand lodge above"?

But what is there in Masonry that makes it so grand? Let us consider the testimony of one who should know. The following is taken from a ser-

mon recently delivered in a western city, and given as the

TESTIMONY OF AN EX-MASON.

"Brother Senior Deacon, you will retire and ascertain what work there is in waiting."

He finds the Rev. John Smith in waiting, a preacher, a minister of the Gospel.

The Senior Deacon comes in. He finds John Smith in waiting, and of course the Rev. John Smith needs not pay any fee. Ministers are initiated for nothing in order to get their influence. Jesus said: "The children of this world are, in their generation, wiser than the children of light."

He goes in and makes his report:

"Worshipful Master, I find in waiting the Rev. John Smith, to receive the first degree of Masonry."

"Brother Junior Deacon, you will take with you the Stewards, retire, prepare and present the Rev. John Smith for the first degree in Masonry. Brother Senior Deacon, you will cross the hall, take charge of the door and attend to all alarms."

John Smith is out in the anteroom, and these three go out to prepare him.

"Where were you first prepared to be made a Mason?"

"In my heart."

Now, who prepared him to be a Mason in his heart? I believe it was the devil.

"Where next?"

"In a room adjacent to a regularly constituted Lodge of Masons."

“How were you prepared?” etc.

These questions you must learn, if you are to be a Mason, in order to pass through the first to the second degree.

The Junior Deacon goes out.

He says: “Will you please take off your coat?”

“Will you please take off your shoes and stockings?”

“Will you please take off your vest and neck-tie?”

“Please take off your pantaloons.”

Oh, men of America! You are ruled by Masonry. Away back in the days of Jeremiah God made use of these wonderful words:

“A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?” Jer. 5:30, 31.

Is it not as true of the United States to-day as it was in the days of Jeremiah?

They take off his clothes.

His wife is at home. His mother is at home. The poor old woman that nursed him on her knees, and encircled him at her bosom; the mother that loves him, and the wife that adores him; there is John Smith up in the cock-loft in the highest story of the building with his clothes off, standing there before the infidels of Masonry, and you tell me the church is asleep. You tell me that spirituality has left the church of the Lord Jesus Christ. Is it any wonder?

The wonder to me is that it is not worse, and but for the mercy of God alone, it would be worse and swamped by this thing called Freemasonry.

Mr. Smith puts on a pair of drawers, on which there must be no iron buttons.

They bring out a hoodwink and fasten it over his eyes. They get a rope called a cable-tow and put it once around his neck; they put a slipper on his right foot with the heel slipshod; they roll the left leg of his drawers up above his knee; roll the left sleeve of his shirt up above the elbow. The left breast is exposed.

Look at John Smith, and then mark what is said concerning him.

“There he stands without our portals on the threshold of his new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outward and profane world, he comes inquiringly to our doors seeking the new birth, and asking a withdrawal of the veil which conceals Divine Truth from the uninitiated sight.”
—Manual of the Lodge, by Mackay, p. 20.

What errors has he been wandering in? Is he not a minister?

These infidels say he has been wandering amid the errors and covered over with the pollutions of the outer and profane world, and that he is now coming inquiringly to the doors of Masonry seeking

THE NEW BIRTH.

We remember what is said in the third chapter of John. Nicodemus, a ruler of the Jews, came

at night and spoke to the Lord Jesus. The Lord replied: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

You may be members of the church; you may have your name on the church roll; but if you are not born again, you might as well be in a Masonic Lodge so far as your salvation is concerned, because you must be born again.

The devil knows that, and he says: "I am going to establish a system of religion that will cause men to be born again;" so he starts up Freemasonry.

John Smith is now prepared for the "New Birth." But he is actually not prepared for anything. He is not prepared to tell the truth. He would not go home and tell his wife that he was in the Masonic Lodge in the condition I have described if she would ask him; he would deny all the details. If she would ask if the exposure that Ronayne gave twenty years ago is true, he would say, "No."

No man can be an honest Mason and tell the truth.

John Smith now goes into the Masonic Lodge, stands in the door-way; goes first to the door, raps.

"Who comes here?"

The Junior Deacon answers:

"The Rev. John Smith, who has long been in darkness and now seeks to be brought to the light."

This is a serious matter. Christian people ought to go with bowed heads, and bowed hearts, and downcast eyes on their knees and pray:

"Oh Father, blessed God, we come to Thee in the name of the Lord Jesus Christ to ask Thee in Thy infinite mercy to open the eyes of these deluded men that they may see the truth; that the Holy Spirit's power may carry the truth to their hearts, and that instead of seeing Hiram murdered they may see the Lord Jesus Christ lifted up."

"Who comes here?"

"The Rev. John Smith, who has long been in darkness and who now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God, and dedicated to the Saints —, as all brothers and fellows have done before."

"Mr. Smith, is this of your own free will and accord?"

"It is."

"Brother Junior Deacon, is the candidate worthy and well qualified?"

"He is."

"Is he duly and truly prepared?"

"He is."

"By what further rights and benefits does he expect to gain admission?"

"By that of being a man, freeborn."

Freeborn! Freeborn! I am really ashamed that colored men who were in slavery in the South would show themselves in the streets of our cities connected with the slavery system of Freemasonry.

“Mr. Smith, As no man shall ever enter upon any great or important undertaking, without first imploring the blessings of Deity, you will therefore kneel where you now stand, and attend to prayer.”

The candidate kneels in the lodge-room.

This is the prayer:

“Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present Convention, and grant that this candidate for Masonry may so dedicate and devote his life to Thy service that he may become a true and faithful brother among us. Endue him with the competency of Thy Divine Wisdom, that by the aid of the pure principles of our order he may be better enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amen.” Brethren respond, “So mote it be.”

Here is the preacher; there is the infidel over there praying for him in the secret lodge. What influence can that minister have in that Masonic Lodge? None whatever. His influence is gone; religion, Christianity, as it is represented by him, becomes a farce.

“Mr. Smith, in all cases of danger and difficulty, in whom do you put your trust?”

“In God.”

“In what god?”

“Mah-hah-bone.” That is the god. What is the god of Masonry? Is it the God of the manger? Is it the God of Bethany? Is it the God of Gethsemane? Is it the God of Calvary? Is it the God

and Father of our Lord Jesus Christ? No. It is the god of Brahminism. It is the god of Confucianism. It is the god of the Indian. It is the god of nature. It is the sun-god.

You notice that the candidate is blindfolded; you notice that there is a rope around his neck. Now, we have him in the lodge-room. He comes in by the north-west corner of the lodge. Now he walks; and he is made to walk with the course of the sun.

There are in Masonry two kinds of mysteries. The greater mystery and the lesser mystery. There were two kinds of mysteries in Paganism. Masonry is simply the pagan mysteries revived. It is Paganism pure and simple, revived in 1717. You know the mysteries were a worship of the sun-god, the secret worship of Osiris, Baal, or Tammuz, and all those other names that were used in various pagan nations to signify the sun-god, or the fecundating and fertilizing power of the sun. The action of the heat of the sun upon the earth caused the earth to bring forth, as it were, so Horus was produced, the god of time as we have it in Masonry, only under another name.

All the good that is found in secret societies should be found in our churches. Finally, we object to secret societies, because if there is any good in them, it should be found in our churches. When Christ established the church, He intended that it should be broad enough to supply all the wants of man. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added

unto you." It is the shame of this enlightened age that Christians are ignoring their churches that they may do good in some Christless organization. They seem to regard the church as a kind of hobby-horse to carry them to heaven, while they must do their good deeds in some other fraternity. Is this the way to convince the world that the church of God has something that far outshines anything that the world may have to offer? Whence comes the theory that a good Mason is also a good Christian, whether he belongs to the church or not? Whence come the harsh criticisms concerning the formality of churches, and the superior usefulness of secret orders? They are born of the conviction, espoused by the world and confirmed by all Christian professors that turn aside from their churches and cling to outside organizations, that the churches are not doing what they ought to do. Let Christians gather round the standard of their respective churches. Let them do their good deeds in the organization which Christ has established, for in this way only can they do all that they do in the name of the Lord Jesus.

CONCLUDING REMARKS.

In our consideration of this important question, we have presumed not to know anything concerning the secret workings of secret societies. We have said nothing concerning the disgraceful conspiracies that are said to exist in some of them, nor of the ludicrous performances, said to be practiced in initiating members. All that we have

done in this line was to submit the testimony of an ex-Mason, which testimony may be taken for what it is worth. We have said nothing concerning the startling revelations concerning their secret work, on the part of those who once belonged to them, and afterwards deserted them. We have said nothing concerning the scandals associated with some of these orders. We have said nothing concerning the testimony of Morgan, Finney, Blanchard, and other reliable men. We have not even mentioned the fact that the most pious members of nearly all denominations oppose them on the ground that they are antagonistic to true Gospel holiness. We have opposed them on general principles and shown them to be contrary to the Gospel and detrimental to the welfare of humanity in more ways than one. All these other facts stand out against them, however, and whatever importance may be attached to them, must be counted in strengthening the position we have taken—that secret societies are a hindrance to the cause of true Christianity, and that therefore Christians have no right to hold membership in them. God grant that all Christians may learn to see this matter in its proper light; and that all professing Christians now in the lodges may “come out from among them” and be, indeed and in truth, a separate people. God grant that all believing children might, at the close of their earthly career, be able to testify with our Lord and Master, “In secret have I said nothing.”

CHAPTER XXIV.—SANCTIFICATION.

This important Christian doctrine, one of the grandest blessings of grace, has been so variously treated and so imperfectly understood, that few writers on the subject can succeed in keeping the minds of their readers from becoming more confused than edified. The only way we see of treating it is to hold closely to the Scriptures for the truth we wish to present, and by them also point out some of the errors that have been frequently presented and by many accepted as the teachings of the Scriptures.

WHAT SANCTIFICATION MEANS.

1. The first meaning we notice is that of separation or setting apart for God. This idea is clearly set forth in the following passages:

“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest” (John 10:36). “And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad. And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof” (Lev. 27:14, 16). Our Lord in reproving the bigoted Pharisees said, “Ye fools, and blind! for whether

is greater, the gold, or the temple that sanctifieth the gold" (Matt. 23:17). (See also Jer. 1:5 and 2 Chron. 7:16).

2. Besides setting apart *to* sanctification means also separation *from*. The two meanings, however, are closely allied, as one cannot be truly separated or set apart unto God without being separated from sin. It is the process or state of being separated or cleansed from ceremonial or moral defilement. "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth" (Lev. 11:44). "So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel" (1 Chron. 15:14). (See also Lev. 20:7; Ex. 19:22, 23; 2 Chron. 29:5, 16, 18; 1 Thess. 5:22, 23; Heb. 9:13; 1 Thess. 4:7). We should bear in mind that the ceremonial cleansings commanded in some of the above texts are also figures of the actual cleansings from all sinful defilement, which is required of us as Christians.

3. Paul speaks of Christ as "being found in fashion as a man," and a high priest that can be "touched with the feeling of our infirmities.... in all points tempted like as we are, yet without sin" (Heb. 4:15). He was holy; He was sanctified unto God; He was God. God Himself is holy. A number of passages in the Old Testament Scriptures represent Him as being sanctified. "I will be sanctified in you before the heathen" (Ezek. 20:41). "The heathen shall know that I am the

Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. 36:23). (See also Ezek. 28:22; 38:16; 29:27.

HOW MEN ARE SANCTIFIED.

1. Sanctification is God's work. As it was God who in the old dispensation set apart the first born for Himself, so it is God who in the new dispensation sets apart the believer for Himself and separates him from sin. This thought is sustained by 1 Thess. 5:23, "And the very God of peace sanctify you wholly;" and John 17:19, "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

2. Sanctification is Christ's work. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." The sacrifice of Christ sets the church apart for God; it puts a difference between the church and the world just as the blood of the Paschal Lamb set a difference between Israel and the Egyptians (Ex. 11:7; 12:12, 13). This is made clear by the following passage. "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:10). The cross stands between the believer and the world. He belongs to God because he is separated unto Him. There is no contradiction in the statements that it is God's work, and, it is Christ's work. God works through Christ. Christ works by means and instrumentalities as we shall show further on.

3. Sanctification is the work of the Holy Spirit. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit" (1 Peter 1:2). Just as the tabernacle, altar, and priest in the Old Testament type were set apart for God by the anointing oil (Lev. 8:10-12), so in the New Testament anti-type the believer who is both temple and priest is set apart for God by the anointing of the Holy Spirit. It is also the Holy Spirit's operation in the heart that overcomes the defiling workings of the flesh and clothes him with divine graces of character (Gal. 5:16-23).

4. Sanctification is by the blood. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The blood cleanses us from all *the guilt* of sin and thus sets us apart for God. (See 1 John 1:7, 9; also the Old Testament sacrifices and the word "cleanse" in connection with blood).

5. Sanctification is through (or in) the word of God. "Sanctify them through thy truth: thy word is truth" (John 17:17). "Now ye are clean through the word which I have spoken unto you" (John 15:3). As men bring their lives into daily contact with the word, the sins and imperfections of their lives are disclosed and put away.

6. Christ is of God made sanctification to men. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and

sanctification, and redemption" (1 Cor. 1:30). By the appropriation of Jesus to ourselves we are sanctified. Through the indwelling Christ, presented to us by the Spirit in the word, we are made like Christ and will bear the fruits of the Spirit. This relation is forcibly presented in the beautiful figure contained in John 15:1-7. Christ takes constantly more and more complete possession of every corner of our being.

7. Sanctification is affected by the ministry of divinely sent chastisement or suffering. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). In the preceding verse we have the expression, "That we might be partakers of his holiness." *Holiness* is from the same root as the word which is elsewhere translated sanctification.

8. Sanctification is attained (or more of it is attained) by following after it (pursuing it). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

9. Sanctification is attained through yielding our members as servants (slaves) to righteousness and ourselves servants (slaves) to God. "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." "But now being made free from sin, and become servants to God, ye have your

fruit unto holiness, and the end everlasting life" (Rom. 6:19, 22).

10. Sanctification or holiness is perfected in us by separating ourselves from sin and cleansing ourselves from all defilement of the flesh and the spirit. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

11. Sanctification is completed in us, and we shall be presented before God holy, unblamable, and unreprouvable in his sight; without blemish if we continue in the faith, grounded and steadfast (Col. 1:21-23). "But we are not of them who draw back unto perdition, but of them that believe to the saving of their souls" (Heb. 10:39). True faith is the secret of continuance.

12. Sanctification is by faith in Jesus Christ. The closing words of Paul's call to preach the Gospel, were, "that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). Like justification, regeneration, and adoption, sanctification is conditioned upon faith. Faith is the hand put out to receive the grace of this and all other blessings.

WHEN SANCTIFICATION TAKES PLACE.

1. Believers are *already* sanctified. They are saints. "Unto the church of God which is at

Corinth, to them that are sanctified in Christ Jesus, called to be saints grace be unto you" (1 Cor. 1: 1, 2). It is scriptural for a believer to say he is sanctified. In one sense this present sanctification is on the side of God; in another, it is on the side of man. (1) God's side. "He (God) taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:9, 10). "By the offering of the body of Jesus Christ once for all, we are cleansed from all the guilt of sin; we are perfected forever as far as our standing before God is concerned, and we are set apart for God as His peculiar and eternal possession." (2) Man's side. There is another sense in which the believer may be already sanctified. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "It is the believer's privilege to yield himself wholly to God as a whole burnt offering, keeping nothing back. Such an offering is 'acceptable to God.' God accepts it, sends down the fire of the Holy Spirit. He is then, as far as the will is concerned, the governing purpose of the life, wholly God's. He may and will discover daily, as he studies the word, acts of life, habits of life, forms of feeling, speech, and action, that are not in conformity with this central purpose, and these will have to be confessed, put away, and this department of his being and life brought by God's Spirit and the indwell

ing Christ into conformity with God's will as revealed in His word. The victory in this new, unclaimed territory can be instantaneous. Take notice: I discover in myself an irritability of temper that is manifestly displeasing to God. I can go to God and confess it, renounce it, and then instantly, not by my own strength, but by looking to Jesus and claiming His patience and gentleness, overcome it."

2. The whole sanctification of body, soul, and spirit, complete in every part and absolutely blameless or free from fault is something to be prayed for and so is not yet realized. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). This perfect state will be realized by the sanctified "at the coming of our Lord Jesus Christ." "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). By this text we see that it is not in this life, nor at death, but at the coming of the Lord that absolute, sinless perfection is attained.

3. Sanctification is a progressive work continuing through life—growth in grace. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God" (1 Thess. 3:12, 13). "But grow in grace, and in the knowledge

of our Lord and Savior Jesus Christ" (2 Peter 3: 18). (See also 1 Thess. 4: 1-10; 2 Cor. 3: 18). This progressive work in sanctification implies an *increasing* in love, an *abounding more and more* in a godly walk and in pleasing God, a *growth* in the grace and knowledge of our Lord Jesus Christ, a being transformed from glory to glory into the image of our Lord through beholding Him—each new gaze at Him as revealed in the word by the Spirit making us more like Him—a growing up into Christ in all things until we attain unto a full grown man, unto the measure of the stature of the fulness of Christ.

RESULTS OF SANCTIFICATION.

1. Those who are sanctified are perfected forever. That is, their standing before God is as secure as if they had never sinned. In His eyes their guilt is put away forever. The soul is not only justified but it is cleansed. "For by one offering he hath perfected forever them that are sanctified" (a better translation is, *are being sanctified*) (Heb. 10: 14). The sanctification here spoken of is the separation from the guilt of sin and unto God secured by the shed blood.

2. The sanctified are one with Christ. "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is no ashamed to call them brethren" (Heb. 2: 11). (See also Rom. 12: 5; John 17: 21-23).

3. The believer is saved through or in sanctification. "Because God hath from the beginning chosen you to salvation through sanctification of

the Spirit and belief of the truth" (2 Thess. 2:13). Salvation does not result in sanctification, but sanctification results in salvation. The sanctification here spoken of is that wrought by the Spirit; it is not salvation in the sense of forgiveness of sin, but the larger salvation from sin's dominion and presence.

4. The sanctified are assured of the blessedness of inheritance. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). (See also Acts 26:18). Sanctification prepares for and brings the inheritance.

5. Sanctification results in the blessedness of seeing God. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). The sanctification here noticed is manifestly that which relates to the cleansing or separation from the defilement of sin. Without this cleansing from sin the blessed vision of God is impossible. [This arrangement is largely copied from the notes of *R. A. Torrey*.]

THE RELATION OF SANCTIFICATION TO JUSTIFICATION.

These two blessings of grace are not identical, and should not be confounded with one another. Faith justifies the believer because by it a personal union is established between Christ and himself. This union of the Christ-life cannot exist in an un-

sanctified or unholy person. So the two are very closely related. But sanctification is more than simply a grace to restrict one from sinning and thus maintain the state of justification which he has acquired. It is also more than simply a consequence to be drawn from justification. Holiness is not an obligation which the believer deduces from his faith. Justification implies holiness, and is one of the objects of justifying faith. The believer appropriates Christ as his *righteousness* first, and then His *holiness*. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:30).

Christ's holiness, while serving to justify us, is at the same time the principle of our sanctification. "From the apostle's point of view, we have not to say to the Christian: 'Thou shalt sin no more;' but we must rather say: 'The Christian sins no more.'"—*Reuss*.

Neither must we understand sanctification as the *cause* of pardon and justification. If Paul had understood the relation between the two in this way he would not have commenced the part of his Epistle to the Romans, relating to sanctification, in the way he has. (See chapter 6). In the first part of the epistle he treats justification, laying the foundation for sanctification. When he begins his reasoning on the duty and privilege of a sinless life, he says, "What shall we say *then*." He goes on to describe another state, not necessarily another time. Since, however, the apostle shows that jus-

tification is by faith and not by works, (that is, it takes place before any good work necessarily is done), we must not conclude that sanctification remains as a work for man to accomplish. The apostle knew the human heart too well to think of founding faith in reconciliation on the moral labors of man. We need to be set free from ourselves, not to be thrown back on ourselves. If we had to rest the assurance of our justification, little or much, on our own sanctification, since this is always imperfect, our heart would never be wholly made free Godward. Our position is this: first *rest* in God through justification; thereafter, *work* with Him in His fellowship, or sanctification.

Sanctification, therefore, is neither a *condition* of nor a *crowning* of justification. It is not its *cause*, much less a *denial of its existence*. The real connection between justification and Christian holiness is that justification is the *means*, and sanctification is the *end*. The more precisely we distinguish these two divine gifts, the better we apprehend the real bond that unites them. God is *the only good*; the creature, therefore, cannot do good except *in Him*. Consequently, for man to be sanctified it is necessary to begin by reconciling him to God, and replacing him in Him. The wall which separates him from God must first be broken down by justification, and here the divine favor rests on him. Then the Holy Spirit, whom God could not bestow on a being at war with Him, comes to seal on his heart the new relation established on justification, and to do the work of a real and free in-

ward sanctification. Holiness, therefore, is salvation in its very essence. Justification is the *strait gate*, through which we enter on the *narrow way* of sanctification, which leads to glory.

PRESENT SANCTIFICATION.

Justification by faith sets the soul at rest before God so far as guilt for sin is concerned. This takes place only in the soul that repents, turns from his evil ways and prays for cleansing. Along with justification the soul is cleansed, made holy, sanctified. This is present sanctification. But it implies more. The life of the justified believer is not the same as it was in his unjustified state. His life is sanctified as well as his soul. But is his life, in all his thoughts, words, acts, perfect in the eyes of God as is his believing, sanctified soul? Surely not. Why not? Because, with all his good intentions and holy purposes, the believer has not the knowledge how to conform all his being to the perfect life presented by the word and by the perfect Christ which dwells in him. He is then sanctified only so far as he has knowledge. He cannot go beyond the light he has received. Having found Christ he has also found light; for "He is the light of men." This is perfect light as far as the believer's eyes are opened. His environments, his previous teaching, his human weaknesses prevent him from seeing the fulness of the Light; yet he walks in the light as He is in the light, has fellowship with the saints, and the blood of Christ cleanseth him from *all sin*. (1 John 1:7). His inward life may be perfect, but his outward life is not; yet he is enjoying present sanctification.

INSTANTANEOUS SANCTIFICATION.

The soul in the natural, unregenerate life is at enmity with God, disobedient to His will, hostile to His righteousness. Through repentance, faith, and acceptance of Christ a moment comes when all this is changed. He is no more at enmity against God, is no longer disobedient, has entirely lost his hostility. The turning was instantaneous. In the mind of God the change may have taken place before it was understood or realized by the individual, yet if the soul has come to assurance of salvation it was instantaneous. Sin is in the soul till the moment arrives in which it is washed, is cleansed, is made holy, is sanctified. In the sanctification of the life the victories over sinful thought, evil words, wicked works, moral weaknesses may be instantaneous. When the believer discovers anything in his life that he is assured is a hindrance to his spiritual prosperity and is displeasing to God he longs to be sanctified from the existing evil. The circumstances that led to the discovery, and the effort to break the chains of slavery may have been gradual, but the victory is instantaneous. Wrestling with God in prayer the moment comes when there is a blessed assurance of an answer accompanied with power to overcome.

PROGRESSIVE SANCTIFICATION.

“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth

unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:13-15). The apostle appears very anxious to avoid a misapprehension, which might naturally arise in the minds of his Philippian brethren, therefore he says, "Not as though I had already attained, either were already perfect." The description which he had given of his perfection in Christ Jesus might have led them to suppose that the apostle had no other language but that of thanksgiving and joy; that in his present experience there was nothing but victory and triumph; and that in the fight of faith he did not feel the burden of his human weaknesses. It is to anticipate such a false idea that he assures them that he had not already attained, although Christ was unto him perfect righteousness, and he was therefore able to joy in hope of the glory of God.

Those who, like Paul, had received Christ were perfected in Him; hence he said, "Let us therefore, as many as be perfect, be thus minded." Christ was their perfection and was made to them sanctification. But they were merely perfect babes. They were expected to grow. There is no way to come to Christ but by making a full surrender according to all the light of sin and righteousness that the individual has. No conscious sin remains. The sanctification is entire. By one

ffering He has perfected for ever them that are set apart in Him. But as time goes on the believer finds that as he knows more of God and His word, he discovers motives, thoughts, desires, of which formerly he was unconscious. His eye is open to errors and omissions of duty which are as hateful to God as transgressions of commandments. If he is in the true spirit he is sure to seek deliverance. Let him now go to God in blessed assurance that he shall have the victory over all he has discovered as completely as the victory he gained at conversion. God will surely give him sanctification if he expects it. But is this all of sanctification? Surely not. His knowledge is not yet perfect. As he grows in grace his spiritual sense will be quickened, his discernment will become more acute, and again the sanctified soul will long and plead for more sanctification still. God will surely give it. This is progressive sanctification. But how long must this process continue? As long as life lasts. The perfection for which we long and pray will be realized when the Lord comes and changes us in the twinkling of an eye, or we rise from our sleep (grave) in the glorious body He shall give us.

NOT A SECOND WORK OF GRACE.

We never find in any of the epistles that Christians are exhorted, as first they have believed in Jesus for justification, so by a second and subsequent act of faith, to make a new start for sanctification. We are always exhorted to cleave to the grace of God in Christ Jesus; to hold fast the be-

ginning of our confidence steadfast unto the end; to remember that we were baptized into the death of Christ. We stand in grace, and into that grace we entered when we were justified by faith. "As ye have received the Lord Jesus, so walk ye in him."

Sanctification belongs to the first work of grace; and it is a great mistake when teaching fails to urge the repentant sinner to look for it and expect it as well as justification. It is an experience that bears the fruits of a holy life from the time of conversion. It should be expected; conversion should not be claimed without it. It is received as a work of God in the soul by simple faith, not as the work of man. Then, standing in this grace, the believer enjoys its conscious presence and shows the fruits of it by a holy life. The work of grace goes on, the believer growing *in* sanctification, not *into* it. The perfect work wrought in the soul is perfected in the life, the believer receiving "grace after grace," and realizing that "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18).

CHAPTER XXV.—PRAYER.

“The effectual fervent prayer of a righteous man availeth much.” Jas. 5:16.

BELIEVING PRAYER SECURES GOD’S ANSWER.

Of the many admonitions found in God’s Holy Book, none are more important than those pertaining to prayer. It is the connecting link that holds us in touch with our Maker—the power that moves the Hand that supplies our every need.

When we speak of prayer, we do not mean simply a combination of words designed for the interest, delight, or instruction of man; but rather that praise, adoration, and supplication which ascends from the believing heart to the throne of God and expects His answer.

Much that is called prayer is not real prayer. Especially is this the case with public prayers. It is sometimes the case that persons who profess to lead congregations in prayer, instead of sending their petitions to a throne of grace, strive to edify their congregations by elegant and eloquent language. Our Savior condemns this kind of prayer when He says, “When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogue and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.”

It is not necessary for us to try to convince our Father by an abundance of information or by irrefutable argument, or to overawe our congrega-

tions with superabundant noise in order to have our prayers answered. All that we need to do is to come before our heavenly Father with believing hearts and make our wishes known, and God will do the rest. Our heavenly Father, which seeth in secret, shall reward us openly. (Matt. 6:6).

OUR SAVIOR'S TEACHING ON PRAYER.

The thoughts just presented are gleaned from our Savior's matchless presentation of the subject in Matt. 6. Along with His disapproval of pretended prayer with a view to be heard of men, comes His admonition against "vain repetitions." Vain repetitions are not necessary. They are intended, not for God, but for man. Prayer, to be answered, must be intended for the ear of God. Vain repetitions, intended for the ear of man, ascend no higher than the sound caused by the vibrations of the vocal cords.

Our Savior taught by example as well as by precept. His prayer recorded in Matt. 6:9-13 has never been equaled in purity, sublimity, nobility, or forcefulness. It shows submission, obedience, absence of selfishness, and entire confidence that God is able to do all things. It teaches us the peaceful spirit of our Redeemer, and the uselessness of a multiplicity of words to make our wants and wishes known. The more we study this prayer, the more we see in it. May we ever adore our blessed Lord and Master for this example of pure and fervent prayer.

THE APOSTLES' TEACHING.

The apostles also emphasized the necessity of frequent and earnest prayer, by their many admo-

nitions on this subject. In line with our Savior's admonition, "Watch ye, therefore, and pray always," we notice a number of striking scriptural passages, among which are the following:

"Pray without ceasing." 1 Thess. 5:17.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always, with all prayer and supplication in the Spirit, etc." Eph. 6:17, 18.

"Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

"Rejoicing in hope; patient in tribulation; continuing instant in prayer." Rom. 12:12.

"The effectual fervent prayer of the righteous man availeth much." Jas. 5:16.

These and other passages that might be quoted, show the importance the apostles placed upon this subject.

OBJECT OF PRAYER.

We once heard a pious deacon advise his young co-laborers to pray much in secret that they might get sufficient practice to enable them to lead in public prayer whenever called upon. On another occasion we heard a professing Christian say that all he saw in prayer was that it directed our minds heavenward and thereby ennobled our thoughts. Either of these views concerning the objects of prayer is unscriptural. The first is positively condemned (Matt. 6:5), while the second shows either

lack of faith in the revealed word of God, or ignorance of its contents. James gives this advice: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." (Jas. 1:5). Our Savior's admonition is, "Ask, and it shall be given you." (Matt. 7:7). The idea that our prayers are answered by a Higher Power than ourselves is further sustained in Matt. 21:22; Mark 11:24; Luke 11:9; John 14:13; 15:7; 16:23, etc.

The object of prayer, as set forth in the word, is this: We are dependent creatures, having no strength in ourselves; but God, who is rich in mercy, love, and power, is a "rewarder of them that diligently seek Him," and is ever ready to help those that put their trust and confidence in Him. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

GOD ANSWERS PRAYER.

The Bible says so, and we know that the Bible is true. Our prayers are not always answered the way that we think they ought to be. If all prayers were answered direct, just as they are delivered, there would be some remarkable providential occurrences now and then. It is not unreasonable to presume that God exercises the right to accept, modify, or reject the petitions which imperfect man sends up to His throne of grace, just as earthly parents use discretion in answering the requests of their natural children.

In taking the position that God, even in this day, sometimes answers prayers direct, we shall

not stand sponsor for all the many remarkable reputed answers to prayer that are said to have occurred during the last few years. We believe that Satan has his "divine healers" in every nook and corner of the globe where there is any danger of the heaven-ordained doctrine of divine answer to human prayer gaining a foothold, and that thereby the cause of Christianity has been made to suffer much; yet, notwithstanding the many bogus claims of divine healing which are now and always have been in existence, we have seen and heard and experienced enough to convince us that God does answer prayer—that He heals our bodies, supplies our spiritual and temporal wants, and creates within us "a new heart and a right spirit," in answer to fervent prayer.

It is not within the sphere of this chapter to prove these assertions with actual occurrences. We know that things that appear most real sometimes afterward prove to be deceptions. But we wish to present the Bible teaching on the subject, and let the reader draw his own conclusions.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11-9.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

"Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Jno. 15:7.

"But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed." Jas. 1:6.

"The effectual fervent prayer of a righteous man availeth much." Jas. 5:16.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb 4:16.

SHORT PRAYERS.

It is not necessary to couch our wants in a multiplicity of words. Let us ask for what we want, pour out our tributes of praise and thanksgiving, and then stop. When we ask a favor of our fellow-beings, we simply tell them what we want. We do not proceed with a ten-minute discourse simply because there happen to be some bystanders present. It is just as unreasonable to make a long speech to our heavenly Father simply because there happens to be an audience present.

It must not be inferred from this, however, that long prayers are to be condemned. Our Savior was noted for His short prayers; yet we also have an account of His long prayer recorded in Jno. 17, and of His agonizing prayer in the Garden of Gethsemane.

There are times when the burdens of life seem to rest unusually heavy upon us. We feel our weakness, and are conscious of the immensity of the work left for human hands to do. What then

is more natural than to prostrate ourselves before God in fervent, agonizing prayer. The nearer we get to God, the more prayerful we become, the richer will be the spiritual grace of our prayers, and the longer it will take us to get through with our adorations of praise and prayer and thanksgiving.

SECRET PRAYERS.

The value of secret prayer cannot be overestimated. In secret prayer the temptation of "praying for effect" is entirely removed. There, in our private sanctuary, unheard by human ears uncriticised by human intelligence, we spend our time in sweet communion with our Maker. God answers our prayers and sanctifies our hearts. Here is the secret of Christian life. Our spiritual food comes in direct answer to our prayers. Stop your prayers, and you stop the supply of spiritual food. Stop the supply of spiritual food, and the spiritual body languishes and dies. Such is the experience of all backsliders. "The effectual fervent prayer of a righteous man availeth much."

GOD'S PEOPLE A PRAYING PEOPLE.

All history, sacred and profane, proves that God's people have ever been a praying people, and that a lack of frequent fervent prayer always opened up the avenues of the heart to sin. Tender ties are formed by frequent communication. We commune with our God in three ways: (1) with His great Book of Nature, (2) with His wonderful word—the Bible, (3) with God direct in prayer. The oftener we commune, the more tender and power-

ful the ties. Let us praise the Author of our being, the Ruler of heaven and earth. Let us praise Him as individuals. Let us praise Him around the hearth-stone in family worship. Let us praise Him in the solemn assemblies consecrated to His worship. "Let all the nations of the earth rejoice, and praise His holy name."

CONCLUSION.

In concluding this chapter, we conclude this little volume. The reader will observe that many of the doctrines herein presented are treated somewhat briefly; but we trust that enough has been said to lead some persons to think along the lines suggested by these articles.

Doubtless what we have herein stated will fail to meet with the approval of every one. We recognize the possibility (even probability) of error in our writings. We give the thoughts herein presented for what they are worth, and ask the reader to carefully compare them with the word of God.

Christ says, "Search the Scriptures." Paul says, "Give attendance to reading." We desire at this time faintly to echo these sentiments. God has given us His word that we may study it and profit by its teachings. Not only does it lead us in the way everlasting, but it also shapes our Christian lives so that we may be in the highest degree useful in our Master's service.

That the Bible doctrines herein presented, and feebly defended, may live in the hearts of all men is our earnest desire.

